THE TIMES

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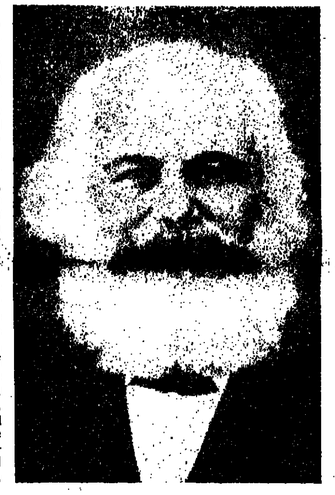
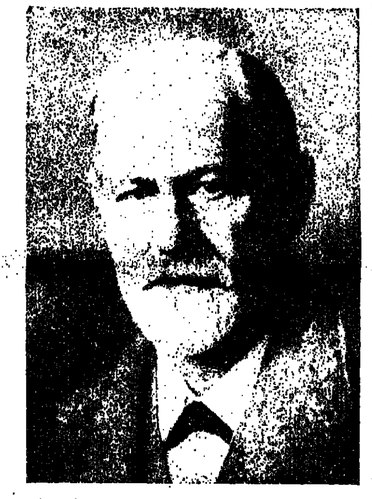
T·L·S THE TIMES LITERARY SUPPLEMENT

FRIDAY 8 JANUARY 1971 . No. 3,593 . TWO SHILLINGS

When dogma bites dogma, or the difficult marriage of Marx & Freud





It is true that the twentieth century was shaped by those two nineteenth-century giants, Marx and Freud, then it is hardly surprising that the endeavour to form a synthesis of their concepts should have occupied so many minds. That both orthodoxies have tried to dissuade the faithful from symbiotic strivings is without saying. There might be a doctoral thesis in ascertaining how many Communist Party members have been expelled for Freudian deviations. Some spring to mind at once: Wilhelm Reich in Germany, Marie Bonaparte-Roland-Holst in the Netherlands, André Breton in France, M. A. Reisner, A. B. Zalkind, Sharyas in the Soviet Union, Závis Kalandra in Czechoslovakia.

The Freudians, on the whole, have been a little more tolerant. Otto Fenichel and Siegfried Bernfeld, whose Marxist leanings were well known to Freud, were not expelled from the International Psychoanalytical Association. Reich, on the other hand, was hounded by Freud with a ferocity remarkable even by the standards of the 1930s. Reich's expulsion from the German Psychoanalytical Association in 1933, followed by his ejection from the I.P.A. at the Lucerne Congress of 1934, constitutes one of the most painful chapters in the annals of the psychoanalytical movement, and Freud's editorial attack accompanying Reich's "Der masochistische Charakter" in the *Internationale Zeitschrift* has to be read to be believed (vol 18, 1932). Reich's charge that masochism was not a primary drive but an inversion of sadism, while sadism itself was the result of genital inhibition, must have struck Freud's Achilles heel. His reply that Reich had developed a theory "in the service of the Bolshevist Party" was as preposterous as his claim that Reich had declared the death instinct to be "a product of the capitalistic system".

* * *

It is tempting to speculate what might have happened to Reich if he had not been expelled from both the psychoanalytical and the communist movement. Certainly his health might have lasted longer. His biological theories, the product of his manic-depressive paranoia, may be seen as the results of the twofold rejection he had suffered at the hands of the Father (Freud) and the Mother (Party). Had he been allowed to continue with his socialist clinics in Vienna and Berlin, the first real evidence of the feasibility of Freudo-Marxist socialist therapy might have been obtained.

Instead, time was frittered away by him and his followers in a series of futile discussions on Freudian versus Marxist dogma, an argument that was conducted in *Science and Society*, *Dialectics*, *Unter dem Banner des Marxismus* and *Monthly Review* for four decades. Two selections from these and other periodicals of the 1920s and 1930s have just been published in Germany. *Marxismus, Psychoanalyse, Sexpol* is not only the cheaper but also the more comprehensive of the two. It includes, from the Freudian camp, Bernfeld, Fenichel, Erich Fromm and Robert Waelder; from the Marxist side, articles by I. Sapir and Fritz Sternberg; and, most interesting of all, essays by two of Reich's brightest pupils, Gunnar Leistikow and Karl Teschitz, from the almost unobtainable pages of Reich's own *Zeitschrift für politische Psychologie und Sexualökonomie*. The second book, *Psychoanalyse und Marxismus*, covers more or less the same ground setting out five of the major milestones in the Freudo-Marxist progression (Jurinetz 1925, Bernfeld 1926, Reich 1929, Sapir 1929-30, Bernfeld 1932) and two of the lesser ones (Stoljarov 1930, "W.M." 1936). The trouble with this choice is that it makes the relationship between Marxists and Freudians appear to have been one of animosity from the start. This is not so. Approaches towards a synthesis of Marx and Freud can be detected as early as 1909 in Ernst Bloch's psychoanalytical writings and in the work of the Russian psychoanalyst A. B. Zalkind, who contributed regularly to psychoanalytical publications before the First World War and continued to do so in the early years of the Soviet regime.

There was in fact a flourishing psychoanalytical movement in Russia during the 1920s, a movement that enjoyed Lenin's tolerance and Trotsky's active support. Only the Stalinists turned against psychoanalysis, and even they more as part of the struggle against "Jewish cosmopolitanism" than on any specific doctrinal grounds. The arguments brought forth against psychoanalysis by Sapir, Yurinetz, Deborin, Stolyarov, Shemyakin, and Gershonovich were therefore very different both from one another and from all that had been written about psychoanalysis in the Soviet Union before that time and after. Apart from Trotsky's own important "Opinions on Freud and Psychoanalysis", published posthumously in 1955 by Psyché in Paris, the pro-Freudian movement among leading intellectuals of Czechoslovakia even before the Dubček era is also of considerable interest. In spite of the taboo that was concentrated on the years 1923 to 1953, links between the two movements can thus be regularly detected between 1912 and 1923 and again between 1953 and 1970.

* * *

It is patently impossible to do justice here to a body of literature which has, by now, reached beyond a thousand items—close to 300 in the Soviet Union and Eastern Europe alone. The bulk of contributions can, however, be grouped under five main headings: non-partisan works on real or pretended affinities between Marxism and psychoanalysis (that is to say, works written by neither Marxists nor analysts); partisan articles about such affinities (a) by Marxists and (b) by analysts; Marxist studies of psychoanalysis and psychoanalysts; psychoanalytic studies of socialists, socialism, communists, communism, historical materialism, dialectics and the labour movement; comparative studies of Freudian and "Soviet" (mainly Pavlovian) psychiatry. In addition, the development of existentialist psychoanalysis by Merleau-Ponty and Sartre must class as a symbiosis of Marxist and Freudian views. As a clinical therapy, it has found few followers (outside the Tavistock Clinic).

Erich Fromm's attempt to revise psychoanalysis in the light of Marxist humanism, Frantz Fanon's psychoanalytically informed critique of colonialism, and Herbert Marcuse's attempt to combine Freudian orthodoxy with a philosophy of revolution were the most important stages of Freudo-Marxist thought during the 1950s and 1960s. In speaking of Marcuse, one must, of course, first determine which Marcuse one is referring to: the former associate of Max Horkheimer who popularized *kritische Theorie* in the United States, the dialectical escapologist of the 1960s, or the Grandpa Moses of the student rebellion. Since the complexity of their thought and language barred Horkheimer and Adorno from ever becoming effec-

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five outside Germany, it was certainly laudable to spread a simplified form of their theories among American and British readers. But its essay *Eros and Civilization*, Marcuse's study of Freudianism, after *Reason and Revolution*, his study of Hegelianism, or *One-Dimensional Man* after *Soviet Marxism*, is a brain-splitting experience: one cannot believe that the same author who advocates dialectics in Marx can conceivably accept—let alone advocate—metaphysics in Freud. That Marcuse insists on the materialistic, scientific, verifiable aspects of historical materialism in Marx while defending precisely the idealistic, speculative, non-verifiable aspects of Freudian orthodoxy in *Eros and Civilization* certainly constitutes one of the more stunning displays of intellectual jugglery of our day.

Marcuse's insistence on pure theory—the dread heritage of the Frankfurt School of philosophy—paired with his refusal to give case-histories before advancing to conclusions, erects a barrier between himself and his readers which only faith can overcome. For to follow him rationally entails filling in the groundwork that he himself refuses to supply. This makes him a good deal harder to read than Marx or Freud. Marx moves, as a rule, from the description of historical events, economic situations and social conflicts to dialectical conclusions; Freud moves almost invariably, at least in his clinical writings, from case-history to diagnostic generalization; Marcuse, on the other hand, if he does not patronize his readers by writing agitprop journalism, goes to the other extreme by developing *kritische Theorie* of such adamant unworldliness that, as a Marxist, one would fail to see its appositeness to the everyday struggle in the party cell while, as an analyst, one would grope vainly for its relevance to clinical practice. That a philosopher of such rigidly metaphysical outlook could have become, for however short a time, the father-figure of the radical student movement affirms many a Marxist's fears (and many a Freudian's suspicions) that this rebellion will constitute small challenge to the establishment.

Yet, as a sort of academic gymnastic display, it is a joy to read Marcuse. His perspicacity, conciseness and acumen dwarf other labourers in the same field. His *Five Lectures* on psychoanalysis, though little more than extended footnotes to *Eros and Civilization*, maintain this high level of intellectual initiative. Like most of his writings since 1932—and this is perhaps their sole common denominator—they serve to elicit the revolutionary element in the work he surveys. Just as, in *Reason and Revolution*, he had extracted the hard core of Hegel's revolutionary thought from the reactionary dross; just as, in *Soviet Marxism*, he had tried to salvage Marx the revolutionary from Soviet revisionism, so he tries in *Eros and Civilization* and again in *Five Lectures* to defend Freud, the revolutionary, against psychoanalytical revisionism.

Much of what he has to say is obliquely directed against his former colleagues of the Frankfurt School, and mainly against Erich Fromm. The farcical aspect of this controversy is, of course, that whereas Fromm has chained for a long time that Freud has erred and then proceeds to practise psychoanalysis under the pretext of having reformed it, Marcuse now charges Fromm with revisionism, insists that Freud has been right all along and then proceeds to revise psychoanalysis under the pretext of defending its orthodoxy. For the Freud who emerges from *Five Lectures* is not the analyst we know but a dummy dressed in a red gown tailored by Marcuse. Even though many of the revolutionary qualities which Marcuse attributes to Freud can in fact be found at least latent in Freud's work, the concentration on these aspects and the neglect of all others creates an image so utterly false that only Marcuse's intellectual brilliance makes it tolerable, because so stimulating.

* * *

Very different in intellectual level is Paul A. Robinson's similar attempt to present that arch-conservative among Freudians, the anthropologist Géza Róheim, as a "sexual radical" or a member of "the Freudian Left". His book, which was called *The Freudian Left* in its original American edition and has been renamed *The Sexual Radicals* for its English edition, is written in a style of singular gracelessness. Where the author means to say that he has simplified Reich's character analysis, he says: "I have somewhat oversimplified Reich's position in order to emphasize what I feel is the implicit logic of his characterology." Split infinitives abound ("not so overwhelming as to seriously inhibit"); Bachofen is "Johan" Bachofen; that awful word *wertneutral*, insufferable enough in German, appears as an English adverb, "value-neutral".

One wonders why a man of Alex Comfort's standing agreed to write a foreword to a book which claims, after all the decades of argument between Freud and Jung on this very issue, that Freud believed in a "collective unconscious". Mr. Robinson also thinks that Marx, who considered the dialectical process as the impetus of history, *feared* it as something "which threatened the whole with dissolution". Leninism, to Mr. Robinson, is still "social democracy", while Georg Lukács mysteriously "anticipated" Karl Marx; Abram Kardiner is a "Marxist", and so are the neo-Freudians *in toto*.

Perhaps out of unfamiliarity with the role of negative dialectics in the *kritische Theorie* of Horkheimer, Adorno and Marcuse, Mr. Robinson ignores the affirmative function which the term "negative" exercises in the vocabulary of the Frankfurt School and claims that Marcuse's use of this term "tells us a great deal" about his personal mentality, revealing "a rather playful quality of mind" and "an obviously self-conscious choice" of vocabulary. It would be cruel to go on. Mr. Robinson obviously admires the three men whose biographical sketches he draws—Reich, Róheim, Marcuse. But why he ever elected to make himself the apostle of minds so alien to his own remains unrevealed throughout *The Sexual Radicals*.

Of great importance, on the other hand, is the third volume of Siegfried Bernfeld's collected essays, published by März under the title *Antiautoritäre Erziehung und Psychoanalyse* (the first two were reviewed on February 12, 1970). This third volume enlarges on the two Bernfeld contributions to *Psychoanalyse und Marxismus* by giving us the views of one of the few Marxist child-psychologists of the analytic school on social and individual conditioning between infancy and puberty. The essay on the application of psychoanalysis to the youth movement of the years immediately after the First World War, the programme for an Institute of Youth Psychology and Youth Sociology, the critique of socialist education, the definition of the school as an instrument in the class struggle, and finally the experiences of psychoanalytical teacher-training in the late 1920s remain basic reading not only for analysts and Marxists but for educators of all schools.

* * *

The most important work that has been published on Freudo-Marxian dialectics since Reuben Osborn's two books on this subject is undoubtedly Reimut Reiche's *Sexualität und Klassenkampf* (1968), which has now been translated into English with a new preface and postscript by the author, who was one of the leaders of the "anti-authoritarian" student movement in Germany. *Sexuality and Class Struggle* begins where Marcuse ends. In some ways, it is even more ambitious than *Eros and Civilization* and *One-Dimensional Man* in that it refuses to make any concessions whatever to the reader. It assumes that we have read all of Marx, all of Freud, and all of Marcuse, that we are familiar with all the technical terms employed by contemporary sociology and have recognized the negative dialectics of the Frankfurt School as kindergarten stuff. The intellectual pace, to put it mildly, is bracing.

Reiche accepted, at least at the time of writing his book, Wilhelm Reich's demand for genital primacy, and seemed quite unaware of the essentially reformist nature of a demand for the liberation of sexuality from the anal and oral entanglements characteristic of bourgeois society. He had not yet discovered what Norman O. Brown implied long ago: that genital primacy, too, constituted a form of authoritarianism and that the revolutionary course, as opposed to the reformist one, was the abolition of any form of sexual primacy, be it anal, oral or genital. In a charmingly written preface and postscript to the English edition, Reiche admits this criticism and explains its reasons through self-[illegible] rising a form of perv[illegible] that reveals a much more [illegible] sonality than the awe[illegible] tual brilliance of the o[illegible]

Certain comrades have [illegible] basic criticisms at this [illegible] successively with the [illegible] raised, without attempting [illegible] refutation; Marxist [illegible] terminology; failure to [illegible] the realm of production; [illegible] the psychological structure [illegible] class; love and fidelity; [illegible] transfer of psychoanalysis [illegible] historical development, [illegible] even opportunist position [illegible] child education, monogam[illegible] the way in which capitalis[illegible] organization of instinct[illegible] analyzed only vis-à-vis [illegible] and the effect of the prod[illegible] itself was scarcely mentio[illegible]

Thus, by extracting [illegible] Reiche elegantly refutes [illegible] criticisms which were [illegible] German edition, where [illegible] had argued that the [illegible] problems of over-prod[illegible] made it necessary to rela[illegible] anal character. This thesis[illegible] ever, remained unsubstan[illegible] it could not be deduced fr[illegible] lysis of the production pr[illegible] the old anal laws of order[illegible] sexual suppression still [illegible] spite of mate-swapping in [illegible] society. What Reiche tric[illegible] could, in fact, only have be[illegible] from clinical interviews [illegible] analysis of the process of [illegible] tion. He gets out of this [illegible] "The decisive faults in [illegible] do not arise from the fac[illegible] centrated on the realm of [illegible] tion, but rather from the [illegible] it."

The trouble was, however, [illegible] analysis gave the impress[illegible] "classic" obsessional [illegible] ter had not only "relaxed [illegible] vanished altogether. He [illegible] that this is not so. The [illegible] tendencies towards perpet[illegible] are not equally strong in [illegible] strata and are "quite cons[illegible] a form of integration [illegible] strong anal reactive [illegible] The central point is that, [illegible] production and consumption [illegible] present induce such contra[illegible] of behaviour, something [illegible] lective tendency towards [illegible] division arises: individuals [illegible] cultivate two contradictory [illegible] traits and daily demonstr[illegible] corresponding modes of be[illegible] rigidity, classic authoritar[illegible] anti-sexuality at work; or, [illegible] himself puts it, "relaxation [illegible] less fetishism and apparent [illegible] in free time", that is to [illegible] leisure.

A bit disappointing after [illegible] markable analysis of the [illegible] syndrome in Germany, [illegible]

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109pp. Allen Lane The Penguin Press. 28s.

PAUL A. ROBINSON:
The Sexual Radicals
256pp. Temple Smith. £2 88.

SIEGFRIED BERNFELD:
Antiautoritäre Erziehung und Psychoanalyse
Volume 3: pp. 691-953.
Edited by Lutz von Werder and Reinhart Wolff.
Frankfurt: März. DM 25 (Paperback, DM 12).

REIMUT REICHE:
Sexuality and Class Struggle
Translated by Susan Bennett.
175pp. New Left Books. £2.

ALEXANDER MITSCHERLICH:
Versuch, die Welt besser zu bestehen
173pp. Frankfurt: Suhrkamp. DM 6.80.

The private world of public science

JAY ZUCKERMAN:
Public and the Ivory Tower
Frontiers of Public and Private Science.
[illegible]pp. Weidenfeld and Nicolson. [illegible]s.

And indeed, he has given us two books now on science, government and society—or rather, two titles, for the present volume, like the earlier *Scientists and War*, is a collection of essays and lectures written for varying audiences and at different times over the past sixteen years. None the less, there is a thesis, a case which the selection of topics attempts to make, and it merits analysis. The book divides neatly into two halves, which Sir Solly refers to as "private science" and "public science". The first discusses the world of the anatomist, the author's personal research interest, and the second the world of science policy and committees, of Snow's Lewis Eliot, and the science adviser to the Cabinet. To bridge them, an introductory chapter refers to the fashionable topic of social responsibility in science. This is prefaced by a quotation from Hume emphasizing the difficulties of assessing the social implications of science: "It affords a violent prejudice against almost every science, that no prudent man, however sure of his principles, dares prophesy concerning any event, or foretell the remote consequences of things."

It might be thought that Sir Solly was advocating a robust return to the "unpredictability of science" tradition, with all its hostility to planning. However, within six pages of this opening shot the author welcomes the recently formed Society for Social Responsibility in Science since "in my view nothing but good can come from informed public debate of those consequences of technological development which are now causing acute concern—in non-scientific as well as scientific circles". Thus we are being invited to a middle course, which recognizes that the unforeseeable consequences of science increase the degree of uncertainty for governments in an age in which the use of science and technology is ever increasing.

This middle course lies between the two worlds of private and public science. Private science is what scientists do in their laboratories, an elaborate game played according to prescribed rituals; the pursuit of pure scientific knowledge which cannot be invested "with any inherent moral direction". Private science is a search for objective truth, harder to achieve in biology than the more rigorous disciplines of physics or chemistry perhaps, but none the less there, a statement about the objective world waiting to be discovered. The path towards this objective truth is not an easy one, though; the researcher makes hypotheses about his material in a framework scaffolded with prejudices. His expectations of what this truth consists of are themselves shaped by the views of his teachers and peers. To reinterpret old data in the light of new hypotheses framed in new expectations is the scientist's hardest and most creative activity.

This view of the nature of scientific advance and its limitations is nearer to that of T. S. Kuhn, whom Sir Solly does not cite, than to Karl Popper, whom he does. It is close to becoming a new orthodoxy, but it has suffered hitherto from a lack of documentary evidence. One of the great merits of this book is that it offers instances from the author's own experience as a biologist of the power of such paradigms in science and of their transformation. The examples offered relate to the question whether female mammals are born with a finite stock of egg cells or whether more are manufactured during the life cycle, and the changing views of the role of the pituitary gland's hormones and the extent of which they are under the control of the brain, by way of nervous or secretory links. In both these cases Sir Solly describes the twists and turns of the relationship between theory, experiment, and interpretation. His purpose is to illuminate the nature of scientific controversy, an activity essential to the advance of science provided it is conducted according to the rules of openness and with the data forming the ultimate court of appeal. The role of the scientist in these disputes is of a fellow among equals, battling it out for the good of all.

Is rationality, then, the clue to the nature of science? Even within science's own court Sir Solly sees a darker side. For there is science and then, frankly, art. *Art* is another name for the prognostications of anatomists and palaeontologists, resting their certainties on the interpretation of bone fragments stuck together with convictions based on prejudice. Art in this sense is close to fraud or readily taken in by it—and the lessons of Piltdown man as applied to more recent hominid finds are recounted with a glee that comes as close to savagery as Sir Solly's urbane pen will permit. But the nature of science is eventually to discover and cast out such frauds and the pseudo-certainties based upon them. Out of error comes illumination.

* * *

Having had our appetites whetted by this critical account of error corrected, fraud exposed, and the future correction of present errors predicted, it is with rising interest that we turn to public science. Are we at last to learn something of the reality behind the press-releases, of the errors, conflicts, and even frauds of science policy? The answer is no. Despite the unique position Sir Solly has occupied, and despite the urbanity with which he discusses the issues—the problematic relationship of expenditure on research to economic growth, the assessment of priorities in scientific choice, the education of doctors, Hippocratic oaths for engineers, technological growth and pollution, secret research, technological forecasting—none the less he manages to avoid making any indecent revelation which might tell us how public science works.

Even at the level of trying to interpret the motivations of the author himself as a public scientist, it may well be dialectical in structure and yet thoroughly rooted in neurology and neurochemistry that greater therapy in fact for which Freud considered his own work merely as a preliminary set of working hypotheses. Whether that technique will be a form of individual therapy, as we understand clinical practice today, whether it will be a form of social psychology, or whether it will take the form of psychological prophylaxis, is another question. One thing, though, is sure: the whole idea of caring the human mind after it has fallen ill corresponds to that stage of agriculture in which we remove worms from individual apple cores instead of spraying the trees.

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is perhaps more illuminating to read the fictions of Snow than the facts of Zuckerman, for Lewis Eliot also achieves his satisfactions by quietly working on committees, enjoying his influence, oddly stoical, advocating a middle pragmatic way, operating in the consensual arena of bipartisan politics. But we can only guess that Zuckerman shares Eliot's perspective from the clue he provides when he urges scientists to join him on the government's committees, rather than carping from the security of the laboratory and fastidiously remaining within the ivory tower. This he sees as the true responsibility of scientists towards science and society.

But let us consider what happens if they accept this invitation. The implication is that serving on government committees is a selfless activity of public service generating far greater burdens than rewards, and therefore unpopular among scientists. Could the reality be that a great number of scientists would welcome an opportunity to walk the corridors of power, but that only a very small elite will ever in fact be asked to do so? Sir Solly's urging is elitist nonsense. American studies have suggested that there are, in the vast mosaic of American science politics, no more than between 200 and 300 influential scientists. It would be interesting to see an equivalent study conducted for Britain. This being a much smaller country with a stronger tradition of central government and a minister specifically responsible for science, one might guess that the number is a good deal smaller.

The truth of the matter is that Sir Solly's so-called public science turns out to be a world of very private committees. It might be expected that he would apply to these committees the same criteria he adopts in his discussion of the interpretation of anatomy, and concerning which he must be at least as well qualified; that is, an analysis of their controversies, errors and frauds. But he has failed to do so. Indeed, he has gone farther, and by avoiding certain matters, has helped to perpetuate them, as may be seen from a few examples.

First, error. One of the most obvious examples, with which, as chairman of the relevant committee, Sir Solly is well acquainted, was the persistent underestimating of both the numbers of qualified scientists and engineers in the country, and the demand for them, which characterized the Manpower Committee's reports through the late 1950s, until corrected following the 1961 census—an error which is reflected in the 25 per cent discrepancy in manpower figures given in different chapters in this book. The data on which the projections were made were inadequate, and the Committee did as well, perhaps, as might be expected, granted its inadequate staffing. But it would have been a good example for Sir Solly's thesis, which he unaccountably fails to use, restricting himself instead to a delicate compliment on the success of the Committee's work.

Controversy then? How about the present debate over Concorde, or the 300 GeV machine? Or if one prefers a less contemporary example, that of the escalating costs of the Blue Streak? This fiasco occurred at a time not too far away from the report of Sir Solly's investigation into the management of the Government's research stations which made general mention of the need to control costing, but avoided the sharp criticisms made later in the Trend Report.

And fraud? Well that is perhaps, as in science, too strong a word for the delicate fudging of issues which politics provides. But an example to parallel Sir Solly's discourse on Piltdown Man could be that of how the costs of the research and production of Britain's first atomic bomb were smuggled through the Estimates by the Attlee government, without even a parliamentary debate on whether the country should make the bomb, and indeed, if some ex-ministers' recollections are to be believed, without even the whole Cabinet itself knowing properly what was going on.

Sir Solly is politely vague on all these issues. If this represents civil servants speaking out, they might as well keep quiet. The impenetrability of the private world of what Sir Solly calls public science remains complete. Sir Solly recognizes, he claims, the need for social responsibility in science. But by choosing to exclude from public discussion these areas of the sensitive interactions of science with society he risks perpetuating much of the irresponsibility which he rightly deplores, and which has proliferated in the governmental, military, and industrial use of science since 1945.

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Will it do us any good?

DENNIS GABOR:
Innovations: Scientific, Technological, and Social
113pp. Oxford University Press. Paperback, 15s.

"*Growth addiction* is the unwritten and unconfessed religion of our times." "The most important and urgent problems of the technology of today are no longer the satisfaction of primary needs or of archetypal wishes but the reparation of the evils and damages wrought by the technology of yesterday." Such sentiments would be commonplace for a Californian eco-militant; coming from Professor Gabor, the inventor of holography, they command our attention. He is clearly on the side of the angels, or the Cassandras, depending on your point of view; and in this little book he tries to bring this new perspective to a wider audience.

Unfortunately, the materials are stale. His list of 137 innovations relies, for its scientific and technological items, on futurological studies. In this growth-sector of the American knowledge-business, the ruling (and perhaps necessary) assumption is that the future will be a simple extrapolation from the present. Hence the concentration is on particular items of technique rather than on the general problems which their combined effects produce. Most of the "hardware" innovations listed here are the product of scientific curiosity and commercial or military opportunity. The author's comment on many of them is hope, or relief, that they are not likely to be technically viable.

The last third of the book is devoted to "social innovations" or more accurately "social problems". Here the author recognizes the deepest problem of post-industrial society, "meaninglessness". The kind of solution which he looks for is indicated by his dismissal of "that almost unreadable philosopher" Marcuse, and his finding the new Encyclopédistes in the futurological institutes. The fact that genuine prophecy involves criticism more than prediction seems to have escaped him. Hence this material is as disjointed as that which went before; and we are treated to such remarks as "shop stewards have often far too much power over the workers, whom they terrorize".

Throughout the book there is a peculiar lack of contact between the author's fine general sentiments about the desirability of a mature and peaceful civilization, and the innovations themselves. But it is obviously difficult to produce a catalogue of contemporary innovations in technology, and a concurrent discussion of the problems facing a technocratic civilization. It may well be that this book, like others on the contemporary problems of science and technology, should be considered less a finished document than a record of a phase of a developing understanding.

On the values and politics of science, Professor Gabor is at one with the most militant of students. He concludes his book with the hope that he has shown younger readers that the new problems are more worthwhile than the space-race; and he even advocates the ostracism of "scientists" working on nerve gas and exceedingly violent viruses.

One example of "social innovation" of which Professor Gabor seems unaware, and yet which is a natural development of the insights of Lewis Mumford, whom he so much admires, is a new con- technology called "interm This first emerged as a against the well-meaning "aid" of capital-intensive cated and fragile equipment countries with no capital unemployment, who more sess neither the skilled lab nical infrastructure, nor cu terns to use the equipme tively. In its place is ad technology "modulated" t environment: necessarily sm local, and non-bureaucratic vices put to use in such a w are usually simple; but th involves solving problems w dimensions and more con than is common in a mechan technology. Such work intellectual challenge wit application to human welfa

The approach of "inte technology" is already filte to the impoverished areas in nation. Its insights may help the increasingly complex pro reconciling the demands of uals with the requirements community. To place techn its human context would i deeper and more systematic than Professor Gabor has ad this book. It is essential to un that growth-addicted, rapi nology, in particular as we general, is as dirty and de genocide-technology; and radical insights necessary fo a way out are not likely to co experts on contract to th nocracy that impels us bli ward. Only in such terms hope to appeal to those talen imaginative young people Professor Gabor rightly w recruit for technology in th of man.

Complexity consciousness

C. H. WADDINGTON (Editor):
Towards a Theoretical Biology
Volume II: Sketches. 351pp. £4.
Volume III: Drafts. 253pp. £3 10s.
Edinburgh University Press.

Development of a general biological theory and a consideration of its implications for philosophy were the principal aims of three symposia organized between 1966 and 1968 by C. H. Waddington at the request of the International Union of Biological Sciences. They were held at the Villa Serbelloni, Bellagio, some twenty specialists from relevant disciplines being present at each. Although no new general theory emerged, well-established ones were scrutinized from new angles and the seeds of many radical ideas sown. The published volumes arising out of the symposia, *Towards a Theoretical Biology* (the first of which was reviewed in the *TLS* on May 8, 1968), are therefore of some importance. They include essays written before, and some written after, and in the light of, each symposium.

The main conclusion of Volume One was that living systems are best viewed as a special kind of "organized complexity"—an idea put forward by W. Weaver twenty years ago. The first task of any general theory was to ask, "What kind of complexity and what are the principles of its organization?" Professor Waddington himself surveyed the problems of establishing a theory which would maintain a balance between local and global properties of organisms: for instance, between molecular biology and morphogenesis. He developed his 1957 concept of a "chreod" (necessary route), or the path towards which a system will return if slightly displaced. He emphasized that complex systems with feed-back are often oscillatory (although surely where metabolism is present, as in morphogenesis, simple oscillations cannot be fundamental ?), and that selection acts on phenotypes, not genotypes—though this is often forgotten.

Another fruitful idea running through all three volumes was that of H. H. Pattee, who asked: "Is the process of evolution understandable in terms of basic laws of physics?" He concluded that the role in biounits of "non-holonomic" constraints (in organisms, those preserving order, effective within thresholds) requires a modification of quantum mechanics. In relating physical principles to biological facts, this may perhaps be the most suggestive idea to emerge from the symposia, though one should point out that it derives from a classical, pre-quantum, conception defined by H. Hertz in his *Principles of Mechanics* (first published in Germany in 1894) and not only from the later names mentioned by Dr. Pattee.

The purpose of the second symposium was to seek better ways of formulating the questions about complexity and its principles of organization. *Sketches* contains an examination of the concept of order (taking the word in a highly general sense) by D. Bohm. Although this paper was critically described by some as "metaphysical", it in fact makes a bold attempt to uncover the concealed assumptions in current thinking in physics and biology. The papers in *Sketches* lead up to the crucial question, how systems too complex for complete analysis can display global properties of great simplicity.

The third volume, *Drafts*, sets out to discover methods, mathematical and other, which may be able to illuminate this issue; but it is perhaps hardly surprising that at this early stage few of the contributions get us very far. Although he offers no solutions, Professor Waddington's paper on concepts and theories of growth, development, differentiation, and morphogenesis stands out in that it corrects the current over-emphasis on biochemistry and sugge perhaps there cannot be a general theory of morphogene many, probably at different such as those outlined in volumes by J. J. Gmitro and Scriven, L. Wolpert, B. C. Go M. H. Cohen, and himself.

Dr. Pattee follows his earlie with an important essay on hie hierarchy. He argues that if t to be any theory of general b then it must "explain the orig operation (including the reli and persistence) of the hiera constraints which harness ma perform coherent function every level: "Hierarchical c is the essential and disting characteristic of life." But if to be valid, and to exclude such as the control by a crystal, im tions and all, of its own growt Dr. Pattee's idea is limited "control" has then to be defin somewhat arbitrary manner.

Taken together, the three v lead one to feel that any new synthesis covering complex must assist biological theory most sciences share the trend the study of complexity, it that these symposia have m offer to physicists and psycho Hierarchical systems may ca new type of scientific train signed to develop competence study of complex local details as in global properties su symmetry and asymmetry.

It is clear that biological must be highly comprehensi tic, and adaptable. Yet it mu aspire to the highest logical and precision, and never neg basic assumptions. There is m learn here from the standa theoretical physics, and most contributors to these sympos shown how ready they are to

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Divine fool

BERT WALSER:
ob von Gunten
nslated by Christopher Middleton.
pp University of Texas Press
merican University Publishers
oup). £2 12s.

bert Walser's *Jakob von Gunten* s published in 1909, one of a trio remarkable German novels in the n between Musil's *Törless* in 1906 d Rilke's *Malte Laurid Brigge* 1910. At the centre of each is a sitive soul, puzzled, perverse, hos- to convention, open to experience. verything just happens", says rless: "this is the whole of wis- om." "To lie down with the leper warm him with the heart- rmth of nights of love", says lle: "nothing but good can come this." Everything happens and rything matters, even the infinitesimal; but especially the infinitesimal. the molecule is the only begin- g, the receptive agent. Form erges from the innocent start, hich enfolds and grows. At the tre is productive humility. Of all se three heroes, the most humble akob von Gunten.

This novel is a notebook, the boy's pressions of life at the school for vants run by the brother and sister njamenta. The lesson is humility. ere is no other lesson, for this is key. A flexible fool comes ough life better than someone uffed with knowledge. "Whoever n feel right if he places value on tokens of respect and the distinc- ns conferred by the world?" Jakob ects power in order to find it. He oids the awful ambush, the secret of who creeps up with some new t, the freak of modernity which is mark of success in the world of ditional values. His power lies in his smallness: "I only breathe in the lower regions." Here he can grow, in the dark, without thought abandoned to the fertile impulse.

The book represents a quiet revolution, nothing less than a total withdrawal from European culture. As a fantastic fairy-tale projection (it is the fairy-tale of the divine fool in modern society), it reflects complete dissatisfaction with human manipulation of life, with success and love and ambition. Robert Walser was a Swiss who spent the last twenty-seven years of his life in an asylum. Three novels and a wealth of shorter pieces survive, but he wrote nothing in those asylum years: "I'm not here to write, but to be mad." In *Jakob von Gunten* he uncovers a disturbingly recognizable world, where the solitary sane figure is the servant. Christopher Middleton calls him an artist of the infinitesimal; this is true, but we begin to see, now that instruments of science begin to illuminate the soul, that truth begins only with the infinitesimal, the errant cell, observed and observable in every wriggling detail under the microscope of a writer like Robert Walser.

Jakob's notebook is nervous excitement barely disguised as prose, a limpid prose admired by Kafka and here splendidly rendered by Christopher Middleton. This novel and *Törless* and *Malte Laurids Brigge* should be recognized for what they are: not books ahead of their time but of it and in it, revelations which our slow senses are only just beginning to perceive. *Törless* and *Malte Laurids Brigge* are extraordinary works; *Jakob von Gunten* surpasses them in clarity of prose and ruthless, ironic purpose. It is that rare wonder, a transparent transformation, the mask which suddenly reveals what the human face was trying to hide.

Out of their depth

ROLINE HILLIER:
e Flood
pp. Eyre and Spottiswoode. £2.

o trouble with fictional floods and demics as symbols of fate at its st intensely disruptive is that they ppen and they stand for themselves re effectively than they stand for ordinary oppressions of daily life t large. Miss Hillier has her flood gorge itself into a port in an unmed country where they speak glish but eat French. Told in at are sometimes unnecessarily talizing snatches, the novel desbes the flood's effect on the people ing in an apartment house. There moments when the reality of the od is stunningly brought home: filth and stench and hunger and r. There is an epidemic which minates the population while the ards at the dam talk glibly and apologetically about whose fault all is and how the people down the town are behaving. They are, seems, behaving as might be expted, but more so. Sarah is coping th the community's feeding probms and she adopts the child of unmarried mother who dies.

Her coldly dutiful husband is missg, presumed to be doing essential edical work on the other side of wn. When their teenage son goes in arch of him he finds him comfortably ensconced with a stern mistress has clearly known for years. rah, meanwhile, is guiltily in love th her husband's friend, Adam, ught by the flood on a visit which meant to provide an escape from oral problems of his own. Upstairs, e local shady businessman has beme more than that by trading with e outside world, running the risk of reading the epidemic beyond the esieged town.

It is Sarah's teenage son who expresses most genuinely the floundering despair of someone out of his epth, who makes the flood alive as a aradigm of those experiences which ost undermine and bewilder individual effort and belief. If the message ecomes contrived and overloaded in the case of the adults, it may be because Miss Hillier has refused to be satisfied with a simple account of an event and its consequences for particular lives. None the less the vitality of the writing and the sense of place make this an impressive and promising first novel.

The Strip

E. RICHARD JOHNSON:
The Inside Man
179pp. Macmillan. 25s.

The Inside Man, a story of murder and drug-pushing in a tough neighbourhood patrolled by tough cops, is the third novel by a man who is still serving a sentence in an American prison. This being the case, "authentic" seems too obvious an adjective to apply; but it is, without doubt, the novel's authenticity which separates it from others of its kind.

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Samuel H. Baron's *Plekhanov: The Father of Russian Marxism*, which was first published in this country in 1963 by Routledge and Kegan Paul (and was reviewed in the *TLS* on January 9, 1964), has been reissued by the Oxford University Press at £4 15s. (paperback, 26s.).

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A mouthful of blood

TED HUGHES:
Crow
80pp. Faber and Faber. 20s.

After *Lupercal*, Ted Hughes's bestiary seemed to be complete, and there was much wondering at the time (though more in private than in print) about where this gifted poet would go next. Beastless, would Hughes allow the fevered, apocalyptic rhetoric that had been ominously omnipresent in his first book, *A Hawk in the Rain*, to reassert itself, or would he try to develop the naive, generalizing commentaries on human conduct ("With man it is otherwise") that were inserted here and there in *Lupercal*? The justified suspicion was that, in a period of tame, chatty, effortfully rationalistic verse, it was rather easy to overrate a poet who possessed even the beginnings of linguistic vigour; to mistake, in Hughes's case, a souped-up, ripplingly muscular, neo-Georgianism for something much more wise and novel than it really was.

At the same time, though, there was a general unwillingness among critics and reviewers to blur the advent of "a poet of the first importance" (A. Alvarez) by making too much of such qualms; for example, by examining too closely the considerable discrepancy between the delicacy of Hughes's eye and the crudity of most of his ideas; by pointing out, in short, that if this poet were to apply to human beings even a fraction of the fond exactitude he brought to bear on animal behaviour he would not find it possible to deal, as in *Lupercal* he almost exclusively did deal, in cartoons rather than in characters (the pimply clerk, the Mafeking Colonel, the prize village boozer, and so on)—cartoons employed, moreover, to support a vague, simple-mindedly asserted preference for the primitive, the brutal and the sudden, as against (need one bother to trot out the hoary antitheses?) the cerebral, the sophisticated, the hesitant.

The absence from Hughes's work of any complex or subtle human personality continued to be worrying throughout the ambiguously aimed *Earth-Owl and Other Moon People* and the somewhat thrown-together package of stories, drama and verse entitled *Wodwo*. In both books, Hughes's gift for fierce and thrilling natural observation was intermittently in evidence, but so too were his most striking faults; the flailingly portentous verbiage, the indulged relish for the violent and the painful, the deep authorial evasiveness, the skimped and shallow dealings with the human world, and so on. The problem of not having any more animals to write about he sinisterly solved by, quite simply, inventing imaginary ones or (in "Second Glance at a Jaguar") revamping an old favourite. The horrific nursery frieze assembled in *Earth-Owl* was not just a marginal de-

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to catch the drift of your dream.

PETER DALE

parture; it was a sketch of things to come, and the bursts of Gothickry that kept cropping up in *Wodwo* confirmed that intimation, suggesting as they did that Hughes—far from looking for a way of directing his linguistic gifts back to the human world (where, admittedly, they would need to have been refined, made more tentative, less self-admiring)—was indeed seeking an area in which those gifts could be exercised even more randomly than hitherto. He was seeking, in short, a territory and a device which would enable him to unload his obsessions without requiring that he test them out, in any precise way, against reality.

The device and territory of *Crow* are perfectly chosen for this purpose. Crow's naturalistic presence, so far as he has one, allows some scope for Hughes's old bestializing gifts; his theological presence—he is simultaneously God's partner, God's victim, God's godless Man—is vague and immense enough to permit unlimited portentousness; his human stance—tough, sardonic, blood-soaked, I've-seen-it-all-but-I'm-still-here—is so deliberately (and fashionably) cartoon-like for it to seem soppy to complain that it is wholly superficial.

The world that Crow moves in and is an emblem for, is drenched in blood, racked with agony, devastated by numerous varieties of violence; he views it with an eye proprietorial, laconically appalled yet also sadistically gratified. Standing for nothing, he can stand for anything, and moves effortlessly from God's right hand, through the Garden of Eden, to battlefields and blacknesses both old and new. The agent of evil or the principle of enduring, suffering humanity; the villain or the victim? Well, both of course, for are they separable? Once this malleable symbolic function has been grasped, the reader can settle down to enjoy the creature's grisly travels; enjoy, indeed, a cosy, unperplexing wallow.

The majority of the poems in *Crow* are built on the catalogue, and sometimes the crescendo, principle; the formula is simple and utterly hospitable. Take a phrase, like, for example: "Black was the . . ." and invent resonant attachments to it. "Black was the heart/Black the liver", "Black the blood in its loud tunnel", "Black the bowels packed in furnace / Black, too, the muscles". When the human anatomy is exhausted, move on to abundant Mother Nature: "Black is the rock", "Black is the wet otter's head". Another method is the question and answer session, with either question or answer remaining constant throughout:

Who owns these scrawny little feet?
Death
Who owns this bristly scorched-looking face?
Death
Who owns these dull-working lungs?
Death
Who owns this filthy coat of muscles?
Death
—or
Where is the Black Beast?
Crow, like an owl, swivelled his head.
Where is the Black Beast?
Crow hid in its bed, to ambush it.

Or, more sophisticated, there is the "When the . . . then the" strategy:

When the owl sailed clear of tomorrow's consolence
And the sparrow preened himself of yesterday's promises
And the heron laboured clear of the Bessemer upglare
And the bluetit zipped clear of lace panties
And the woodpecker drummed clear of the rotovator and the rose farm
And the peewit tumbled clear of the laundromat

When the bullfinch plumped in the apple bud
And the goldfinch bulbed in the sun
And the wry-neck crooked in the moon
And the dipper peered from the dewball

Crow sprudded headdown in the beach-garbage, guzzling a dropped ice cream.

What these techniques have in common is that they grant total licence to the poet's freewheeling inventiveness; when he runs out of ingredients, the cake is baked. It is true to say of Hughes's list-poems in this book that each of them could be half-a-dozen lines shorter or half-a-dozen lines longer without being seriously damaged or enhanced; the formula depends on a mechanical, drugging repetition, and the last thing we are asked to do is respond to or examine the relevance and accuracy of individual components. Similarly, we need not look for any rhythmic subtlety, nor any pondered or incisive line-breaks; the liturgical scaffolding takes care of all that.

Just as we are not invited to make severe formal or rhythmic demands of these poems, similarly much of the actual language hardly bears examination. By employing rigid structural formulas and by making the most of Crow's own deflatingly ironic disposition (though how cumbersome so many of his ironies in fact are), Hughes manages to contain some of his rhetorical belligerence, but there can be no disguising the fact that the central energies of this book are, in their eager pursuit of blood and thunder, only minimally tempered by poetic caution—that caution which insists on trying to connect words to their full meanings. Take, as a sample of the book's blindgeoning (not exhaustive) list of images and ask yourself what progenitor need ever have body bleed; not, admittedly, clutching fest but one applying to a work which credited with affording sights into our bloody sel "Blood blasts from the head in a column"; "Blood like water"; "Shock watched blood/Squandering a drain-pipe/Into the blank stars"; "Screaming for "All this messy blood"; the gall lying on the blood"; "As he drowned blood"; "Blood her palms her brow all wet in their blood"; "The dropped, heavily dropped blood on the fat leaf"; "Beowulf's blood, and wrap hide"; "Smiles that went mouthful of blood"; "The ment and the air and the fined all the jumping blood than a paper bag".

One could compile a similarly aggressive and similarly turbing list involving their own people are not Disease (facile play with guts", "shattered "death's mouldy tits" one could point also to key violent-verbs—stabbing, ing, screaming, writhing, seriously damaged or The measure of the sensibility the language is to be discovered. Sex is permitted: Zivojin way most of these words are ically chucked in, lazily as; but there is little insultingly (to actual suffering) ploited.

One of the most significant in *Crow* is called "Lovesong" described lovers are famous, destructive, bent on absolute possession of each The significance of the poem is the black view it takes of human (though this, as we have hardly insignificant), but in it (gluttonously, vampirically) blackness upon blackness, the seems—after the first dozen so—to have moved far beyond real gravity or wisdom into a comic realm of barely contained fascination with its own matter. An important quality poets is knowing exactly when stop; this poem, like so many in this book, not only doesn't but doesn't care. It flogs a it's drained, replete.

Deft and dense

BORIS VIAN:
Théâtre inédit
379pp. 23.70fr.

Le Loup-garou suivi de douze autres nouvelles
237pp. 20.90fr.

Edited by Noël Arnaud.
Paris: Christian Bourgois.

Boris Vian's prestige among the young, already assured, should have been further advanced by the May revolution of 1968, when the structures of order and inertia in France were challenged with much of his own throwaway insolence. Now, two years after these events and eleven years after Vian's death, his old pataphysical college chum Noël Arnaud has made two welcome books out of plays and stories previously unpublished or entombed in forgotten reviews of the 1950s.

None of the three plays in *Théâtre inédit* would stand up to the pressure of an actual production, but they all make dynamic reading. *Tête de méduse* is balanced shakily on the satirical proposition that you have got to suffer emotionally if you want to write a masterpiece: Vian's hero is ant writer whose wife sleeps his direction so that he can be fruitfully tortured by jealousy. If this basic device is rather wooden, *Tête de méduse* does have plenty of sharp, period exchanges between young men about Paris which prove, once again, what an admirably direct spokesman Vian was for those of his postwar generation who refused to be neutered by the higher solemnities of Existentialism.

Sèrie blême, the second play (cf. "série noire"), is a bit of comic guignol written largely in slang and wholly in verse. The plot out-Ubus Ubu as the hero, another writer, eliminates one by one a party of toothpaste salesmen who have crash-landed and broken the peace of his snowbound mountain retreat. Much of the play is comprehensible only in its general drift, so dense is the argot which Vian has managed to work into it. *Sèrie blême*, in fact, is a full and most ingenious guide to the slang of its day, and contains alexandrines undreamt of in the classical tradition:

Mettez-vous au parfum, j'y bigle nib de toc

Le Chasseur français also relies on an extensive use of argot, this time put incongruously into the mouth of a marquise. The play is prodigally constructed in terms of scene and character and is intended as a musical, with some fetching lyrics mixed in with cod detectives, disguises, joke homosexuals and other *Vianesquerie*. The mixture suggests a genre in which Vian might have prospered, given time: the *opérette policière*, or Gilbert and Vernon Sullivan.

The stories in *Le Loup-garou* are equally diverse. There is more in the Vernon Sullivan mode, so accurately absorbed by Vian from the cinema and from writers like Peter Cheyney; two pieces of eccentric science fiction, introducing an aphrodisiac and a lecherous computer; and biographical contribution to sociology of traditional France in the late 1940s; a bit of whimsy as in the title-story best of all, there are two stories the world of the *zazous*, Vian's most personal and theatre early creation, the whose attempts to get in St. Lazz by car for a holiday remparts du end" seem, never to have been published

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Skating round the thin ice

RICHARD JOHNSON (Editor):
New Writing in Yugoslavia
320pp. Penguin. Paperback. 10s.

The question in the minds of most readers coming to *New Writing in Yugoslavia* will be to what extent writers in Yugoslavia today have freedom of expression. This is discussed at some length by the editor in his introduction, and he states that the position of literature and the writer vis-à-vis the authorities and censorship in Yugoslavia is viewed with envy and admiration by the majority of writers in the Eastern bloc countries". According to his lights on the individual authors represented in this collection, the work of one by Dragutin Mihajlović—met with the disapproval of the authorities; but the extract selected contains no political allusions. A sensitive account of the Macedonian Zivko Cingo, well once have been considered courageous ground with his tale of a rejected old peasant's views on collectivization and the "sacred Party references".

Again, writers no longer tend to present episodes from the partisan struggle in an exclusively heroic light; but the only prominent Yugoslav to treat such subjects with sensitivity at present is Antonije Isaković, whose work is represented here, is certainly not to be discovered. Sex is permitted: Živojin Pekić's parody "The Miracle in Cana", expanding and subtly analysing the bare facts of the gospel story, is, it is true, extremely funny, but for all its wit it will leave an unpleasant taste in the mouth of a sensitive reader, Christian or non-Christian. Humour does temper the gloom of a story by Erih Koš, a splendid piece of realistic observation, and the satirical wit of Ranko Marinković also provides light relief.

But today's prevalent taste for violence also finds expression here in descriptions of fights, wife-beatings, brawls and bloodshed, occurring with a frequency which suggests that a sense of proportion has been lost. Aleksandar Tišma, in spite of his detached narrative style, out-Zolas Zola at his most lurid. Ivan Desnica, one of the older generation of writers, whose high reputation is due principally to his contemplative, often humorous novel *The Springtimes of Ivan Galeb*, does appear, and as a philosopher, but in a tale of exceptional brutality. Too many names could be mentioned in this connexion. The inclusion of works by the Serb Radomir Konstantinović and the Croat Slobodan Novak would have helped to preserve a balance: the novels of these two prominent and very individualistic writers would rank highly in the literature of any country, but extracts from them are inexplicably omitted.

With these reservations, Dr. Johnson has achieved his aim of presenting a cross-section of Yugoslav prose writing since the war with the emphasis on its newer trends. Some of the writers chosen are very young, and have written little, but every inclusion shows a mature self-confidence which was formerly rare, and which promises well for the future.

Progressiveness in all forms of artistic creation is encouraged in Yugoslavia, and this anthology shows the poets to be well in the vanguard. Whatever readers may feel about the possibility of translating the verse of the modern period adequately, they will be impressed by the diversity, sensitivity and originality of the poems presented here. Their translators were faced with exceptional problems. The Yugoslav languages—Serbo-Croat, Slovene and Macedonian—have a distinctive melody and harmony which cannot easily be echoed in English, and word economy is practised by some poets to an extent possible without loss of clarity only in highly inflected languages like these. When, in addition, the poet's style is elliptical and he does away with punctuation the translator's task is certainly hard.

Where the meaning in English is obscure the reader may be suspicious—rightly so, in a few cases, and not because of some justifiable freedom in translation but because of plain lack of comprehension. But the versions here, for the most part, not only convey the sense and feeling of the original poems but diverge little from their form. The translations throughout are, in fact, generally skilful, sometimes brilliant.

An alphabetical index of the writers included, with page-references, together with some indication at the head of each passage of whether it is a complete story or an extract from a novel, would have been welcome.

Where literature and politics cross

MICHAEL SCAMMELL (Editor):
Russia's Other Writers
256pp. Longman. £2 15s.

Russia's Other Writers is one of a series which aims to bring to an English-speaking audience manifestations of heterodoxy within the Soviet Union. Such a series is inevitably open to charges of partisanship and even of opportunism, and certainly *Russia's Other Writers* will be dismissed in these terms by the Soviet hierarchy, particularly in the light of Max Hayward's claim in his foreword that the collection is an important contribution to the first and continuing labour of correcting the distorted image of Soviet literature created by fifty years of oppression". The editor anticipates adverse criticism by insisting that his anthology "represents the first attempt to collect some of the best of the short prose from *samizdat* and present it for its literary interest".

The stories, we are told, are chosen for their literary merit", and it is as far as to stress this point, since the majority of them first appeared abroad in their original Russian in what is termed, the avowedly cold-warrior Journal of the Russian emigré organization N.T.S. in Munich. In the circumstances it is ingenuous of Michael Scammell, in an otherwise sensible introduction, to contend that politics and literature are separate areas of human endeavour", when the main premise of his argument is on the Western European myth of the "free individual", a liberal-humanist concept totally alien to the Marxist or Soviet-trained mind. Surely the grey territory between these two extremes has been adequately charted by such committed thinkers as Sartre and Orwell for the contemporary reader to judge an anthology like this fairly and realistically? An eminently suitable epigraph for the anthology would be Orwell's dictum that "it is at the point where literature and politics cross that the totalitarian state exerts its greatest pressure on the individual". In this context the tragic Osip Mandelshtam's fragmentary "Fourth Prose", included in this volume, which is his reaction to the *travlya* organized against him by the literary establishment, would be doubly significant.

By far the most important of the nine works in *Russia's Other Writers* is the long story by Vladimir Maksimov, "Dom posredi neba", translated here as "House in the Clouds". Maksimov's highly personal style is reminiscent of the later Babel in his projected novel *Velikaya Krinitsa*, though one can also detect the influence of the early Gorky. This gloomy survey of the years of Soviet power describes a life which was "a long series of flashes of pain and despair". It is economically constructed round the central figure of the caretaker Lashkov, although it also contains several other vivid character portraits.

The inimitable Mandelshtam apart, there is an interesting Orwellian down-and-out-story of the post-Civil War period by the forgotten Anton Ulyansky, and an involved Bulgakov-like tale by the talented émigrée Anna Klorova. Varlam Shalamov and Vladimir Bukovsky are represented by some of their "prose poems", which, though in the Solzhenitsyn mould, nevertheless demonstrate their authors' own experience and vision. Viktor Velsky's "My Apologia" is, if anything, overrated and contains echoes of Olesha's *Kovalerov*. Also overrated is Goryushkin's "Before Sunrise"—not to be confused with Zoshchenko's short novel of the same name—in which bathos obscures the author's aims. Similarly, Viktor Rostopchin's funereal "Hard Times" lacks the power of Zamyatin's Civil War stories, such as "The Cave".

The translations themselves are by different people and vary in style and standard. Despite Clarence Brown's objection to "the drudging ideal of literal correctness"—from which his own translation of Mandelshtam does not suffer—there are still too many inaccuracies for comfort. For example, the Russian *ne nado* does not always mean literally "there's no need", but more "don't" or "don't bother"; *sukhie pal'tsy* are "thin fingers", not "dry". Even Mr. Scammell's introduction is not free from errors—the First Congress of the Union of Soviet Writers took place in 1934, not 1932; the "Pasternak affair" unfolded in 1958, not 1957; the monkey in Solzhenitsyn's *Cancer Ward* was blinded by tobacco thrown in its eyes, not pepper.

Such criticisms apart, reading this collection leaves one strongly sympathizing with Mandelshtam's division of world literature into two categories: "those written with and without permission. The first are trash, the second—stolen air".

GOLLANCZ
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Democracy
206pp. Batsford. 30s.

Democracy is an easy concept to understand until one has to define it. As Dorothy Pickles says in her opening paragraph, "some definitions are so vague as to be virtually useless and others so specific as to be obviously incomplete". An example of the former is Abraham Lincoln's "government of the people, by the people, for the people", which says nothing about the institutions in which it is to be embodied. Both defects seem to inhere simultaneously in "one man, one vote", which would rule out almost all the systems that have ever claimed to be democratic. The linguistic approach to a definition is sterile, for the word "democracy" has gone through many transformations; the language which invented it today uses the word to mean a republic. The theoretical approach tends to be utopian, and to assume that some group of individuals other than the totality of citizens knows best what they want. The only worthwhile approach for a political scientist is the inductive study of institutions. In adopting it, Mrs. Pickles follows the commonsense tradition pioneered by Aristotle.

The difficulty of her task appears at once from a cursory survey of her chapter headings. Some are cautiously negative: what democracy is not; what constitutions cannot do. Others are formulated as questions, which are not exactly rhetorical but nevertheless remain imprecisely answered. Is there such a thing as Economic Democracy? What is a democratic electoral system? Can one-party systems be half-way houses? Most important of all, has democracy a future? Clearly none of these questions can be answered without adopting some sort of criteria. Mrs. Pickles proposes two: that the system should be able "to elicit as accurately as possible the opinion of as many people as possible on who shall be their representatives and on how the country ought to be governed"; and that it should "provide ways of ensuring that those chosen by the public do in fact do what the electorate wants them to do or that they can be replaced if they do not, even between elections". Obvious and simple and generally acceptable as these criteria are, it is no less obvious that they beg many questions.

They assume, for example, that democracy necessarily rests on representation and election. This was not the case with the first democracy known to history, that of Athens in the fifth century B.C., to which Mrs. Pickles devotes an important chapter. It was not a representative but a direct democracy, in which every male citizen had a right to vote on every issue; and it was the view of the Greeks that in order to be fully democratic the method of choice should be not by election but by lot, since that gave everyone an equal chance. It follows that one must answer "No" to Mrs. Pickles's question: "Is Athenian democracy relevant to the modern world?" But her criteria would also seem to exclude a number of modern systems as well: for example, the consultative system of many supposedly primitive tribes, which certainly served them better than "one man, one vote"; and of course the authoritarian systems of the communist world, which provide for elections but not for the orderly change of government. It should also not be forgotten, on the other hand, that it is possible for a dictatorship to come to power by way of ostensibly democratic processes, as was the case in Nazi Germany.

Mrs. Pickles's criteria therefore serve rather to limit the field of discourse in a rough-and-ready way than to define it with precision. It is more fruitful to study the kind of institutions which have claimed to be democratic at different periods of history: the liberal democracy of Britain, France, the United States and the British Commonwealth; the social democracy of Scandinavia and present-day West Germany; the economic democracy of the Soviet Union. It is also important to take into account, as Mrs. Pickles does, certain new and still inchoate manifestations of democracy in industry, trade unions, student organizations, universities and so on. These are valuable illustrations of the evolutionary character of democracy, and help to answer affirmatively Mrs. Pickles's question whether it has a future. But, as she says,

> There are times when the processes of democratic change are neither sensitive nor rapid enough to keep pace with the evolution of opinion, when the restiveness of critics comes up against the built-in Fabianism of democracy.

At such times the rebels are apt to imagine that they are trying to abolish the system when they are in fact helping it out of an obsolete chrysalis into a new phase of life. The process is clearly easier in countries where there is no written constitution, like Britain, or a constitution made flexible by ingenious conventions, like the United States, than in countries where constitutional logic is carried to extremes, like France. Hence the fact that France has had thirteen constitutions since 1789—though this is at any rate a better record than Russia or Germany, which have had respectively one and two in all their history.

After examining the institutional forms which democracy may take, Mrs. Pickles devotes the second half of her book to particular problems of democracy: the variety of constitutions, the implications of different electoral systems, the separation of powers, the role of parties and oppositions. Her illustrations are drawn chiefly from the established democracies, with a bias towards France, which has been a special subject of study for a number of years. Her judgments generally show shrewdness with orthodox common sense: she seldom comes down with any force on one side or the other in disputed matters of constitutional doctrine, such as the choice between proportional representation and the single-member system, or the arguments for and against a referendum. Even when she makes severe criticisms—for instance, of the Soviet system or of the "cult of youth" which is now common to both Soviet and western democracy—she writes temperately and with hope for the future. If any part of her book could be said to be inadequately covered in her survey, it is the role of lobbies and pressure-groups in the modern democratic system.

There is in fact always something new to be said about democracy, and one which is the principal grounds for the optimism about its survival in the world. Pickles's characteristically sensible conclusion is the same as Churchill's: that democracy is the worst form of government except all those other forms that have been tried from time to time.

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The fifteen years' war

KENNETT LOVE :
Suez : The Twice-Fought War
769pp. Longman. £4.

It is difficult to escape the conclusion after reading Kennett Love's thorough and well-documented book that the now widely-accepted charge of Anglo-French collusion with Israel over Suez is proven and, even more important, that Britain and France were led by the nose into the war by their smaller partner. The whole sequence of events began with the return of Ben Gurion to the Ministry of Defence in the pacific government of Moshe Sharrett in February, 1955, and his decision to recall Moshe Dayan from Paris to prepare the Israeli army for war eighteen months before Nasser nationalized the Suez Canal Company.

The author correctly begins the Suez story with the Israeli attack on the Egyptian military post at Gaza on February 28, 1955, at a time when the Egyptian armistice lines were quiet; for the effect of this ruthless and skilful raid was radically to alter Nasser's attitude to the Western powers and towards Israel and thus set the course for war. Mr. Love does not believe this was accidental. He comments:

> In a sense Ben Gurion did invent Nasser, or rather a new Nasser, as a remedy for Israel's period of dispiritedness. He used the Gaza raid to create the new bogeyman, Nasser. Israel's border harassment of Egypt and her skilful propaganda fixed the image of a menacing enemy and prevented Nasser's pacific actions from restoring the image of the old pre-Gaza Nasser.

Mr. Love details the pacific moves made by Nasser in 1955, but by this period Nasser was probably playing for time until he got arms from the Western powers, for he was very short of fire-power. These arms had to come from either Britain or the United States, because France was engulfed in the Algerian civil war and Egypt was supporting the insurgents. Further, it was not until the signing of the Anglo-Egyptian Agreement in October, 1954, finally halted the threat of further Egyptian guerrilla attacks on British troops in the Canal Zone that Nasser had any hope of getting arms from the other two powers. Even then, and so belatedly that he was already negotiating with the Soviet Union for arms, he only got a small quantity of arms from Britain and the offer of police weapons from the United States, which in his view, and rightly, were totally inadequate for the danger he believed he faced from Israel.

This failure to get arms from the West was decisive, for it set the fuse that led directly to the Suez explosion. Nasser signed the Czech arms deal in the late summer of 1955; the World Bank, the United States and Britain countered with interdependent offers to finance jointly the foreign currency requirements of the first stage of the Aswan High Dam; Nasser delayed accepting the offer because he was suspicious of its purpose; and before he made up his mind to accept, he recognized Communist China in May, 1956, because he had heard that the powers intended to impose a United Nations embargo on arms to the Middle East. This would have left Egypt permanently at a military disadvantage vis-à-vis Israel, and he saw China, which would not have been party to the embargo, as the only possible alternative to the Soviet Union.

Guy Mollet regarded Nasser as a dangerous enemy because of Algeria, and Sir Anthony Eden was embittered by a series of events for which he blamed Nasser, sometimes quite wrongly. For example, Nasser had nothing to do with the dismissal of Glubb Pasha from the command of the Arab Legion in Jordan. But the recognition of China infuriated Congress, and Mr. Dulles, who promptly withdrew the financial offer for the High Dam, with more brusqueness than good sense, while the Egyptian Ambassador was on his way to him to accept it. Nasser retaliated by nationalizing the Suez Canal Company.

Mr. Love tells this story in such great detail that he relates Israeli policy early in the book to the biblical prophecies and, keeping the many threads together, follows each through to the Suez invasion. The resulting need to cross-reference inevitably—as he confesses—leads to a great deal of repetition. There was probably no other way, for in five years of research and writing he had accumulated so much source material that the reader might otherwise have become lost.

The result is a book spiced with the author's journalistic sense of drama: the attack on Port Said is both history and actuality. *Suez: The Twice-Fought War* will probably remain a standard work until the documents of this fascinating, tragic and often unworthy period are released from their archives. It will undoubtedly be criticized as anti-Israeli and too friendly to Nasser, not least because Mr. Love has concluded that there is in Israeli policy a consistency of intention to secure the ends it seeks. He sees the Six-Day War, for example, as the deliberate and successful effort to recover the Sinai and Sharm as-Sheikh which the withdrawal of Britain and France in 1956 compelled Israel to relinquish. In short, it was the "twice-fought war" to secure territorial objectives which had, in Mr. Love's view, been in the Israeli mind all the time. If this is so, it augurs ill for a peace settlement now.

Mr. Love is an American, which some may conclude explains his readiness to see that the United States Government—President Eisenhower and Mr. Dulles—did nothing to create the impression that they would go with Britain and France into support for military action. Again, the supposition that Nasser would be destroyed by defeat was so widespread at the time that one could only conclude that the wish was father to the thought.

Sir Anthony Eden comments on the failure of the book. Mr. Love writes: "The extraordinary ambivalence of Eden's policies pursued the Sharm el-Sheikh picture to the latter and all its implications he told Mollet between disclosed he told Mollet between night and dawn on 6 November he intended to quit, but he also planned seaborne assault to go ahead morning, still with its curious restrictions on hurting the enemy. It is a piece with Eden's other strange dictums: 'We hope to fight the Arab world without unduly offending the Arabs, his charade of negotiating publicly for a Canal agreement while secretly thwarting it, his transparent device of contriving a war in order to rush in as a policeman to avert a victim, his blacking the canal in the name of saving it, his moral indignation at what was left of the British Empire, his last blow aimed at its enemy. It was a picture of conduct that Gaitskell had described in March as being, at one and the same time, both provocative and pusillanimous."

Twenty-five years of Uno

EDWIN TETLOW :
The United Nations
208pp. Peter Owen. £2 15s.

No subject is more shopsoiled than the United Nations—unless it be the Common Market. Scholars of all countries have over the years had their say; and for its twenty-fifth anniversary the soothsayers have sought—rather fruitlessly, it must be said—to rekindle enthusiasm for what Mr. Tetlow still dares to describe as this "idealistic and revolutionary organisation".

In *The United Nations* the former New York correspondent of *The Daily Telegraph*, with many years of first-hand acquaintance, provides a close-up of the organization at work through an odd mixture of pertinent observation and trivial comment. He reminds us, for instance, of the original purpose—that the Security Council was to be "an armed policeman of the world"—and then goes on to tell us that, ironically, the members of the Military Staff Committee set up to supervise the arrangements still meet regularly "in best uniforms and accoutrements", every fourth Thursday of the month: an earnest of a touching faith unmatched by achievement.

Yet again there is an account of the stratagems and expedients which led up to the selection of the organization's seat and the problems—such as discrimination against coloured delegates—involved in housing the foreign diplomats. The huffings and puffings of the small powers about the veto; the lengthy manoeuvrings with regard to admission of new members before the Soviet Union's acceptance of the package-deal expedient; the crisis over financing the peace-keeping operations, still unresolved; the achievements of Dag Hammarskjöld and the creditable holding operation performed by U Thant—these, together with basic political issues such as the exclusion of Communist China, are duly recounted in spare if somewhat pedestrian journalistic prose.

Buried among the gossip are pieces of curious information: about the use in 1948 by the Russian representative, Mr. Malik, of the privacy of the delegates' lavatory for his intimation to his American colleague (Dr. Philip Jessup) that the Soviet Union was, after all, disposed to agree for an end to the West Berlin blockade; a detailed account of the air disaster in which Hammarskjöld lost his life; and, finally, the not insignificant fact that the Great Powers have encouraged the Finnish Ambassador proposal by the Finnish Ambassador Max Jakobson, for regular, informal meetings of the Security Council at ministerial level, on the pattern of the Council of the League of Nations, independent of any crisis situation.

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The Spectator
£500
New Writing Prize
Spring 1971

Last year's words and last year's language

I. WILLIAMS (Editor) :
Conversations at Little Gidding : [illegible] on the Retirement of Charles V' [illegible] On the Austere Life'.
[illegible] p. Cambridge University Press.

[illegible] community at Little Gidding [illegible] not, as its Puritan enemies were [illegible] describe it, an "Arminian nunnery", it was still something very [illegible] Whatever the theological tenets [illegible] some of its inmates, the religious [illegible] behold of the Ferrars and Collet[illegible] which operated there intermittently from about 1625 to 1647, was [illegible] with more puritanical than most [illegible]ians. A kind of highbrow, High [illegible]ch asceticism would be an awkward but reasonably accurate way of [illegible]cribing it. Its historical interest [illegible] the present-day reader is mainly [illegible]fold. One aspect is due to T. S. [illegible] having revived modern awareness and appreciation of early seventeenth-century devotional writers in [illegible] poetry and prose, some forty or [illegible] years ago. The other has arisen [illegible] recently through study of the [illegible]arkable career of Nicholas Ferrar, whose political future was perhaps blighted by the downfall of the Virginia Company and by the accession of Charles I, with whom—paradoxically—he had so much in common. In this way he belongs very much to the world of which such historians as W. F. Craven, H. R. Trevor-Roper, T. K. Rabb and P. Zagorin have made us so vividly aware.

A. M. Williams's attractive edition of two long set-pieces from the Little Gidding "story-books" adds significantly to the corpus of available printed material. Together with what was published in the nineteenth century and in 1938 (by Blackstone and Maycock), it is now possible to construct a reasonably comprehensive and coherent picture. In his long introduction Mr. Williams clarifies several aspects of the Ferrars' life at Little Gidding, social, religious and literary. He does not, however, try to resolve one puzzle about the story-books, the [illegible]s disappointingly little, in fact less than some earlier authors—whom he tends to take as read by his own readers—about the actual manner of their composition. Were the "dialogues" written by Nicholas Ferrar, the parts distributed to the performers to be learnt, and the text then reworked by him after their delivery or recitation? Alternatively, is there a greater element of spontaneity and variation about it, at least in some sections of the dialogues?

It appears from the *Retirement of Charles V* (early 1631) and the *Austere Life* (late 1632) that most members of the community (all but one or two of the younger girls, who rebelled a little, poor dears!) shared the same values. None the less the tone and emphasis vary appreciably from one speaker to another. Thus the contributions of Mary Collett ("the Chief") to the former include a sustained diatribe against worldly things. The building of prestigiously large and splendid houses, the retaining of unnecessary servants, the whole contemporary evaluation of gentility and nobility are excoriated as being at odds with the fundamental tenets of true Christianity. This comes near to a complete condemnation of the social ethos of the time—of Country as well as Court, of Anglican and Puritan alike; and it would seem by no means to have been shared by all the speakers. Likewise her switch from the prolonged and somewhat tedious rhodomontade against gluttony, in the latter, to the final, biting attack on gossip (in her new capacity as "the Mother"), takes us far beyond the banning of Christmas feasts and revels with which this dialogue had begun.

It would be easy but grossly unfair to represent Mary (1601-80) as an embittered spinster who took an unofficial vow of celibacy when she was past the likely age of matrimony for a girl of her class and generation. Her uncle Nicholas, if indeed he did write the parts, shaped them with his actors and actresses in mind, as an intrinsic aspect of his literary artistry. At her best, there is a note of warm humanity, as well as of driving asceticism about Mary. Born hopelessly out of her time, she might have been—one feels—a deutero-Florence Nightingale, or even a forerunner of women's liberation.

Mr. Williams is full, valuable and sometimes acute on the literary influences discernible in the dialogues. He says less about their prose style. Scripture is the overwhelming influence, literary as well as devotional, on form as well as on content. Long, sometimes almost labyrinthine periods contrast—one can scarcely say alternate—with occasional terse, pithy phrases and sentences. Thus John Collett ("the Resolved") on the example of Charles V's renunciation of the world:

> For these good notions, that are begott in our minds by the proposal of vertues in general as they spring out very fervent bott like the Bath waters, so they immediately freeze, except by this instant application of them to our selves not only by way of speculation but also of Practize, as by a now kindled fire they have a continual supply of warmth ministred unto them.

This is a controlled success, but only just. Then one is brought up abruptly by a phrase like "Gluttonie of four and twenty Carrats", and by such sentences as: "The soothing up of ill humours casheereth a man out of God's Household"; or "Were there no Receivers, there would bee no Theeues"—all from the Mother in the second dialogue.

Would it be too daring to suggest that Nicholas Ferrar wrote in the "mandarin" English prose of the early seventeenth century, familiar to us from Bacon, Browne, Burton and parts of the King James Bible, while occasionally some of his contributors were responsible for welcome lapses into the everyday idiom, to be found in some of the early dramatists, in many pamphlets of the 1640s, and—not the least of its wonders—in other parts of the Authorized Version? Mr. Williams might well disagree, or have been able to formulate this more perceptively; it is a pity that he has not let himself go a little more. Yet it would be wrong to end on a critical note. This is a pleasing book which will appeal to those interested both in the history and in the literature of Caroline England. It would be tidier, and easier for the student, to have a full account and analysis of Little Gidding and its story-books between one set of covers. But to wish for this may be, if not 24-carat gluttony, at least a little greedy.

Essex and Elizabeth

F. G. EMMISON :
Elizabethan Life : Disorder
354pp. Chelmsford : Essex County Council. £3 10s.

Essex has a unique collection of local records, from which F. G. Emmison, until recently archivist to the county, has compiled a summary account of sixteenth-century cases in the Assize Courts and Quarter Sessions. Considerations of space have imposed a narrative method, by means of which he has digested a formidable amount of material. He categorizes offences as far as he is able, though neither he, nor the contemporary jurors, nor the justices to whom they referred the problem, have been able to classify the precise crime committed when a man made a hole in the wall of a house by night and dragged out a purse wrenched from a housewife's girdle, very nearly dragging out the housewife as well. It is with pardonable pride that Mr. Emmison displays Essex committing more, and more various, crimes than any other district in England. Alongside this lively depravity must be set the vigour and public spirit of the magistrates who brought so many offenders to book.

A number of factors no longer operative contributed to the creation of disorder. The lack of banking facilities compelled a moneyed man to have his money about him, either on his person or at home. Law-enforcement officers were often overpowered, and a constable's lot was peculiarly unhappy. There was a tradition of violence in social relations. Fractures and wounds, inexpertly treated, were apt to prove fatal, a situation in which juries were unwilling to convict. Naturally, and often justifiably, one struck one's servant, one's wife, one's child, and, if he was offensive, one's neighbour. There was no malice involved. It might happen to any of us. Basically human nature does not seem to have been very different from what it is today. These records show it in the process of being curbed and civilized. Elizabethan law was in some respects surprisingly liberal and compassionate. No child under the age of fourteen, for instance, could be punished for theft.

Sixteenth-century Essex was busily engaged in agriculture and textiles. It dealt in such commodities as hollands, kerseys, canvas, frieze, fustian, broadcloth, lockram, mockado and baize. The colour range was sophisticated. We hear of sheep's colour, rat colour, pheasant colour, straw colour, crane colour, peach colour, as well as the more expected reds and blues, russets, tawnies and medleys. The particulars come from evidence given of highway robberies and the depredations of dishonest workpeople of both sexes. The spinsters of Essex were not without initiative, but it was easy to go too far. Husbands were driven to strangling their wives and wives to poisoning husbands. Masters felled manservants and raped maidservants. People invaded other people's houses (housebreaking) and gardens (close-breaking) and turned them out (disseisin). These, Mr. Emmison points out, were foolish proceedings, bringing inevitable repercussions; but to this day the relationship of landlord to tenant is an explosive one. Cattle were rustled from open pastures, barns were fired, bridges went unrepaired and became "noisome". Interestingly, people wrote long and libellous ballads about other people. Inevitably, they poached and drank to excess and fornicated too openly. They abducted heiresses, forged passports (for licensed vagrants) and passed counterfeit coin. They dced and danced, carried weaklings off dead from the football field, where if they had had any sense they would never have ventured, and played bowls on Sunday.

> "If playing games is the best antidote to boredom", Mr. Emmison observes in one of his rare comments, "life in Elizabethan England must have been appallingly dull, because nearly all Englishmen were prohibited from playing nearly all games." The ban applied largely to the working classes, who inclined to gambling and drunkenness, and could not afford it. The puritan aversion to dancing caused a yeoman of Aldham to report that Parson Wylton had said "openly in the church at Aldham that the Queen's Majesty was an arrant whore". "Why", he exclaimed with devastating logic, "the Queen is a dancer, and Wylton said that all dancers are whores." The less theologically-minded contented themselves with stripping lead from the church roof and stealing the communion plate.

Essex had a pretty line in seditious talk, not paralleled in other parts. It was a safety-valve perhaps, for there were moments when the county was very near open revolt. A rumour went the rounds that the Queen had had children by Leicester, and he had put some of them at the back of the fire as soon as they arrived, a form of infanticide still referred to in shocked whispers in Bunyan's time. "Let us pray for a king", said a labourer of Great Wenden in 1591. "We shall never have merry world while the Queen liveth, and had we but one that would rise I would be the next." But stiff-necked Essex was won over in the end, and loud were the outcries, after the accession of James I, that it was never merry England since the old Queen died.

Mr. Emmison has good reason to take a pride in the historical wealth at his disposal and has made the gist of a great deal of it easily accessible. He promises a further harvest, to be drawn from wills and similar sources. He doubtless knows by now that it was not Ben Jonson who died in a tavern brawl in Deptford. That, after all, is a Kentish record.

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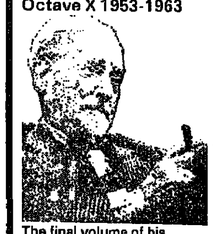

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Cinematic mise au point

R. J. SHERRINGTON:
Three Novels by Flaubert
364pp. Clarendon Press: Oxford University Press. £3 10s.

Although Mr. Sherrington describes his book as a study of "techniques", it is really an examination of the different uses that Flaubert made of a single technique: the "point of view". Percy Lubbock appears to have been the first to recognize to the full its importance for the novel and his chapters on Flaubert in *The Craft of Fiction* gave Mr. Sherrington the idea of the present work. Flaubert realized that the third-person novel, or the "point of view" of the omniscient novelist, was insufficient for a successful presentation of his particular vision. He therefore expanded it by introducing multiple points of view which gave his novels greater variety, and in some respects greater scope, than those of his predecessors, besides enabling him to avoid interventions by the novelist of the kind that we meet in Balzac. This does not mean that he abandoned traditional points of view. The omniscient novelist, as Mr. Sherrington remarks, is always there. Flaubert also made extensive use, though with considerable modifications, of the *style indirect libre*.

For Mr. Sherrington the most important innovation was the subjective point of view of the individual character, which is seen at its most effective in *Madame Bovary* and *L'Education sentimentale*. He shows how Emma's changing moods are reflected in the different judgments she passes on the unfortunate Charles Bovary: judgments which frequently relate to his physical appearance as well as his behaviour. Flaubert went much further in *L'Education* where "about 70 per cent of the finished work is presented from Frédéric's point of view".

By way of contrast, *Salammbô* is largely concerned with what Mr. Sherrington calls "collective subjectivity" or the attitude of the crowd. This does not exhaust the subject by any means. There are plenty of other variations such as the "double point of view", which combines the attitudes of two separate witnesses of a single happening, and that of the "unworthy witness". The value of the technique as a whole is well described in the chapter on *Madame Bovary* when Mr. Sherrington observes that

> Changing the point of view seems a philosophical point without the necessity of a philosophical treatise, reveals the background and the mood of the character concerned, gives at least some objective information about the thing or person being described, and leaves the way open for irony and humour, by the juxtaposition of conflicting points of view—all without endangering the impersonality of the author.

Mr. Sherrington's study is a very thorough and well-illustrated piece of work. In his last chapter, however, he refers briefly to an aspect which deserves rather more attention than it receives. Commenting on Flaubert as a playwright, he says: "What Flaubert needed, of course, was the cinema, not the theatre", and goes on to take a look at him in the light of Alain Robbe-Grillet's introduction to *L'Année dernière à Marienbad*.

It is important to recognize in a discussion of this kind that there are certain basic techniques which are common to different media. For obvious reasons a particular technique may be more effective in one medium than another, which explains why so many novelists like Flaubert himself, Zola, Henry James and James Joyce have tried their hands at drama or, for that matter, why Robbe-Grillet has moved on to the cinema. The subjective point of view of the individual character, for example, was not new in itself. It had long been used by dramatists, especially in the seventeenth century. So had the "double point of view", which is very much in evidence in the exchanges between Racine's protagonists and their confidants, or the King's revelation to his sons of his plans for the invasion of Rome in *Mithridate*. More striking still is the way in which in some of Racine's greatest *tirades* the characters do not so much describe as re-enact events that took place before the start of the tragedy. It is clearly the equivalent of what we now call the "flash-back" which is naturally seen at its most effective in the cinema.

Something of the same is true of earlier generations of novelists. The technical development of the novel only began to make genuine progress after the decline of the drama. A preoccupation in the early stages with verisimilitude explains the use of the first person and the pretence that a novel is autobiography or memoirs, which naturally imposed considerable restrictions on points of view. In comparison, the epistolary novel, which reached its summit in *Les Liaisons dangereuses*, represented an advance. It enabled the novelist to offer his readers an impressive variety of points of view and exposed the limitations of Prévost's autobiographical approach in *Manon* and the *Histoire d'une Grecque moderne* where the heroines remain unnecessarily enigmatic figures because we are never shown their "point of view" from inside.

The truth is that Flaubert's achievement did not consist exclusively in the invention of completely new techniques. A great deal of his originality lies in his success in adapting, developing and combining in a much more convenient and readable form than his predecessors some of the principal techniques already used by both dramatists and novelists.

Secular Jansenist princes in their private lives

HENRI-FRANCOIS IMBERT:
Stendhal et la tentation janséniste
202pp. Geneva: Droz. 25 Sw.fr.

Although Professor Imbert shows that there are fewer grounds than some of us imagined for treating Stendhal as anticlerical or antireligious, he is quite right in thinking that the view that Jansenism was one of the novelist's sources of inspiration will cause surprise. His book, however, is really a pendant to his *Métamorphoses de la liberté* treviewed in the *TLS* of October 17, 1968). He is not concerned wih Stendhal's personal beliefs, but with the influence on the novels of a sort of non-religious Jansenism.

There were certain Jansenist principles which had a political and social influence and could be adopted by people who did not necessarily subscribe to the beliefs that generated them. The two which appealed most strongly to Stendhal were the Jansenist insistence on freedom and simplicity or what Professor Imbert calls a "return to the primitive". Jansenism, he says, was exploited by all those who set out to free themselves from the hold of tyrants and pedants. When it came to freedom, "nobody was more of a Jansenist than Stendhal". He thinks that by returning to the primitive, which was clearly a result of Jansenist puritanism, "both Jansenists and the Beylists were seeking an authentic, living world".

There was a third factor. The Restoration was not one of France's brightest moments in religion or politics. Stendhal was very conscious of the need for discipline. The author argues convincingly that when detached from religion Jansenism acted in quite comfortably with Destutt de Tracy's *Idéologie*, which was one of Stendhal's lifelong admirations.

He regards *Le Rouge et le noir* as the most Jansenist of the novels. Its Jansenism is apparent in the character of the Franche-Comté, the centre of the religious life of the day, as the setting and in the way played in Julien's education by priests with Jansenist leanings. Abbés Chélan and Pirard receive sympathetic treatment and gives the impression of being the novelist himself, a sort of religious Jansenist and lover of religion while awaiting evidence of a good deal in common between the creator's.

The Jansenist influence is also marked in the later novels, but the romantic mind of the nineteenth century few things were so *Chartreuse* is the least Jansenist of them, the reasons are perhaps more conscious in it than in the other novels of Stendhal's particular brand of spiritual Professor Imbert describes as "Fénelonian slant". This engaging account of Stendhal's "Jansenist temptation" poses the reader the question of the temptation: a rapprochement between the novelist and the literary master in another way seeing Buñuel's *La Voie* Catholic critic is reported to have said: "Ah, he has Rimbaud across his heart." Stendhal's fidelity to religion has none of the *Viridiana* or the savage *Simón del desierto*. Equally departure for the character from the ambiguity of Buñuel deliberately invests *Nazarin* and which is not in the original Pérez Galdós. We are told that "like Gide's *philosophes* of his time only considers religion as social utility". Buñuel treats it as a social their different ways to lend support to Gide's contention that the belief does not exist. Stendhal's approach simply suggests was written across his heart somewhat smaller letters.

ELIE GILLEN:
Prince and His Lady
290p. Sidgwick and Jackson £3 5s.

MORRIS MARPLES:
Fred and the Butcher
190p. Michael Joseph £2 10s.

Correspondence of George, Prince of Wales 1770-1812
Volume VII. 1810-1811.
Edited by A. Aspinall
520p. Cassell. £8 8s.

romantic mind of the nineteenth century few things were so valuable as a mystery about birth; there was something infinitely alluring about a family whose coat of arms was marked by what was called "former days "the batoon sinister". We see this theme running through novels from the beginning of the century to its end; notice it in Marryat's novel *Percival Keene* or, in slightly different form, in *Lady Audley's Secret* and in countless volumes, unread and unread, in the attics of elderly houses. The theme is, of course, familiar to readers of *Bleak House* and it is developed most realistically and sensibly (but still mysteriously) in *Harry Richmond*, where the hero's father announces that his name is "plain Augustus FitzGeorge Roy Richmond". The adjective is strikingly chosen. Though we, in the twentieth century, have shed many of the simple enjoyments of the nineteenth we cling to our royal mysteries so that they remain one of the last survivors of Victorian romanticism, winging their way through the belfries of our intelligence. Though we have grown sensible in many ways, we remain in this particular incurably and romantically foolish.

For many years the family of King George III—his brothers, sons and daughters—have made a generous contribution to these displays of romance, and as a corrective to much silliness *The Prince and His Lady*, which is impressively worked out by Mrs. Gillen, deserves a warm welcome. Her book describes the long-established connexion between Queen Victoria's father and Madame de St. Laurent—a friendship which was advertised by the mischievous Mrs. Clarke, in her book *The Rival Princes* as follows: "I am in possession of all the circumstances attending the Duke of Kent's conduct together with an entertaining account of the discovery of the St Laurence". Certainly the discovery of the lady was extremely curious. When the Duke was stationed at Gibraltar he ordered a friend to find a French lady for him; the two qualifications were a talent for music and a willingness to share the bed and a few chairs "that make up the small establishment of a soldier". From such beginnings a devoted attachment lasting for a quarter of a century was to grow and flourish.

Though it may seem unkind to say this, it was a perfect attachment a union of bores. Out of deference to Queen Victoria and to the Duchess of Kent it was always pretended that Edward's French lady had never been: though one of Mrs. Gillen's discoveries is that, after his marriage, the Duke regularly corresponded with Madame and that the Duchess wrote to her to tell her the details of the Duke's death. Largely because of this attempt to smother the truth, a great wealth of romantic twaddle has sprung up and has been too readily believed by the gullible twentieth century. We have been told that Madame lived to be over a hundred, that her descendants abound in all parts of the world and are thickly congregated in Canada. In fact there were no children; Madame died in 1830 and is buried in the cemetery at Père Lachaise. We can only be deeply grateful to Mrs. Gillen, who with feeling for the disappointed "heirs," puts the whole story on a firm foundation of sense and truth. Her book is at once enjoyable and completely convincing.

Morris Marples, who some year or two since wrote a book on the daughters of George III, has followed this up by workmanlike and readable sketches of Frederick, Prince of Wales and the Duke of Cumberland in *Poor Fred and the Butcher*. But even here myths about Frederick's birth seem to have multiplied. Although the Prince had the fair, lymphatic look of the Hanoverian family, Mr. Marples tells us that he was supposed to be the son of one of George I's Turkish body-servants. He was known in the family circle as "the Griff", and the author wonders if this might have been used to imply that he was a half-caste. Surely it is more probably used in the sense that Delane used it of the proprietor of *The Times* in his day, to mean "a novice or greenhorn"?

The great edition of George IV's letters, which is now drawing to its close (there is one more volume to come), makes two important and authoritative additions to our knowledge of the romantic life of George III's family. People like to believe that at least two of his daughters had illegitimate children: they were Princess Sophia and Princess Amelia—and some scandalmongers give the matter an agreeable flourish by asserting that in one case the child sprang from an incestuous union. So far as Princess Amelia is concerned, Professor Aspinall tells us that it can be stated categorically that she was never married and that she had no children. That is that. And if romance flies out of the window the truth may well prove more stirring to our feelings. We see from this correspondence that the conventional picture of the poor old King (George III) drifting into final insanity through grief for his favourite daughter is awry. The Princess detested her mother, and hated her father. Shortly before she died she told her eldest brother that she was ill "because of ill-usage". After the death of the Princess the King showed that his principal concern was that the details of the Princess's will might not be known. In almost the last letter which she wrote to her eldest brother the Princess, thanking him for having been to see her, says: "I am so little accustomed to kindness in my own family that I always feel as if in a dream when you have been with me."

As always, there lies in Professor Aspinall's work on these letters a mine of important political history beautifully worked. Possibly the most significant part of the volume lies in the negotiations between the Prince and the Whig leaders after he became Regent at the beginning of 1811. "There could be no doubt of his changing the Government"—these are his own words—if he had not been uncertain of the duration of his father's madness. Suppose the King had recovered and found those hard-faced heroes of his swept from office and Lords Grey and Grenville reigning in their stead, he would surely have reverted to his imbecility and all the world would have said that his son had driven him mad. The Prince seems to have seriously considered whether he might defer becoming Regent until the course of his father's illness was more clearly established. Readers who wish to follow this part of the story to its conclusion will have to turn to the three volumes of this correspondence which Professor Aspinall published thirty-two years ago, though possibly we may rather miss that majestic command of detail which, in the present volume, distinguishes the editor in the maturity of his powers.

From informal empire to Jingoism

KENNETH BOURNE:
The Foreign Policy of Victorian England 1830-1902
Clarendon Press: Oxford University Press £3 15s. (paperback).

recent questioner in the House of mmons put it to the Minister that y into the European community contrary to "our traditional sign policy outlook". His ques might suitably have been ad ed to George Canning, for it is act more than a hundred years e the policy of isolation from opean commitments was aban ed, and Kenneth Bourne's excel book on the foreign policy of orian England should be re ed reading for all who seek to tificate on this subject. However, is a book for scholars, and the eral reader may find it rather er going. Dr. Bourne eschews the hore—but the dispassionate ity with which he surveys and rds these momentous happenings ainly compels admiration, even dis stops short of enthusiasm.

Victorian" is in a sense short d: Dr. Bourne covers in his six ters the period from Waterloo to Queen's death, with his epilogue ging the story up to the outbreak war in 1914. The remainder (some e-fifths) of the book is devoted to ted documents, not all of which of equal interest, there being a proportionate number of extracts m *Hansard*. In the first half of his y traditional policy was represen by the maintenance of the balance power and the buttressing of the herlands; in the second half, was increasing consciousness of lation, for which a remedy was ght through the system of alli ces which led to 1914. At all times, ke the Continental powers, finan and commercial considerations the ruling elements of foreign cy, not vice versa: the gospel of trade was elevated to a moral ion, and from this widespread ion sprang so many of the con ctions that Dr. Bourne tracks and here lays bare.

great Lord Salisbury is on when discussing the Eastern stions that "much of the trouble ies from British statesmen using ps on too small a scale"; and th hindsight many of the bogies by hich the Foreign Office was beset n be seen to be turnip ghosts. How erwise can one describe the theory Russia would descend on India? fear of French invasion perhaps ot out with the disappearance of apoleon III, but illusions about the ngth of the Suez Canal persisted as late as 1956. The rational view of British foreign policy hardly ever commends itself to the British electorate; Dr. Bourne quotes R. W. Seton-Watson on the outbreak of the Crimean War: "It is the classic disproof of the view that people are always pacific and only the statesmen or financiers warlike." Between the daunting illusions of the left as well as those of the right, Dr. Bourne steers his careful way.

To characterize British foreign policy after Waterloo the author has adopted the phrase "informal empire", meaning the expansion of trade and influence as far as possible without incurring the expense and responsibility of colonial sovereignty. This was obviously common sense for a power satiated with possessions, with a world-wide naval superiority combined with a then unrivalled commercial strength; it was when the latter was challenged and in danger of being overtaken that the Pax Britannica developed into the stupid and costly jingoism of the last years of the century. Of Pax Britannica one can say that its chief battlehonour was the suppression of the slave trade, and its elegy Palmerston's famous "Civis Romanus sum" speech of June, 1850 (he held a packed House of Commons enthralled for five hours while dawn crept in through the windows). The congress system had kept the peace in Europe until 1855, and for much of this time Palmerston's influence in foreign affairs was paramount; though Wellington's standing as the greatest subject in Europe should not be discounted either. "Look at Lord Roehampton", says a character in Disraeli's *Endymion*,

> He is the man. He does not care a rush whether the revenue increases or declines. He is thinking of real politics; foreign affairs; maintaining our power in Europe.

Lord Roehampton is an idealized Palmerston, but one who gave a great deal more attention to the revenue and especially the sacred cause of Free Trade (hence the Opium War; which sounds so distasteful now but with which the British public and British non-conformist opinion were in full sympathy) than Lord Roehampton's creator apparently believed.

The fact was that as a result of her lamentable showing in the Crimea Britain was not simply isolated but ignored in the great changes which transformed Europe in the 1850s and 1860s. Relations with the United States became increasingly strained. In the American Civil War official British sympathies tended to be with the South, although when the war did come the predominant sentiment seems to have been regret. Dr. Bourne has taught in the United States, and in these pages he makes clear the role that fear of the United States played in causing England to avoid being involved in war in Europe. The idea that United States expansion into Central America needed to be checked was hastily dropped, and when the zeal of Britain's minister in Washington, John Crampton, made him seek to recruit American volunteers for the Crimean Army he was duly repressed. *The Times* argued that a war with the United States would be "the greatest of human calamities". For many years the United States was thought to be casting predatory eyes on Canada, and the need to keep on good terms with the United States became an increasingly important though rarely acknowledged factor in British diplomacy.

All this made the possibility of British intervention in the Franco-Prussian War a purely academic question; but, as Dr. Bourne says, the feeling of utter disenchantment with the ineffective style and manner of British policy was well summed up by Sir Robert Morier: "The Franco-Prussian War could have been prevented if for twenty-four hours the British people could have been furnished with a backbone." Hence the popularity of Disraeli's Roehampton Eastern policy and the strange illusion that the possession of Constantinople controlled the Suez Canal.

Lord Salisbury was the last isolationist to be in charge of British affairs and Dr. Bourne prints an extract from his last Cabinet memorandum dated January 7, 1902, indicating his belief that a proposed agreement with Japan about Korea would mean that "we were surrendering without reserve into the hands of another power the right of deciding whether we shall or shall not stake the resources of the Empire on the issue of a mighty conflict". Lord Salisbury's memorandum goes on to say: "I do not gather from the papers that Japan has actually taken up the position which I apprehend", so it is hard to see the justification of Dr. Bourne's final comment that "England had surrendered to a foreign power what Salisbury and his predecessors had hitherto resisted as utterly unacceptable by a parliamentary democracy: the decision of peace or war". This seems more justly applicable to the doom-laden staff talks with the French started after Algeciras in 1906, whose importance Dr. Bourne, perhaps unwittingly following Sir Edward Grey, tends to underplay. Grey concealed their very existence from most of his colleagues until disaster was imminent, and he only partially revealed them in his Commons speech of August 3, 1914, with which the volume appropriately ends.

Haveth critics everywhere

JOHN RYAN (Editor):
A Bash in the Tunnel
James Joyce by the Irish.
259pp. Clifton Books. £2 10s.

Dr. Johnson observed that the Irish were a fair-minded race. This was proved by the fact that they seldom spoke well of each other. He doubtless noticed also that they tended to particular disparagement of those among their number who had "done well".

In terms of international reputation Joyce has done better, posthumously at least, than any writer of his era—indeed, with the possible exception of Yeats, of the century. Of course he must suffer, in Tir na n-Og or wherever he may be, from much that is said about his motives and meanings, and one would expect that his works are beginning to suffer also, in the eyes of level-headed, not to say cynical (not to say Irish), readers from the forms of explication and laudation often lavished on them by those Ninll Montgomery wittily calls, in the present compilation, "the subtle overseas doctors in whom . . . are vested the exegetic rights. In the Swiss master's work". Indeed Denis Johnston here suggests that if all those elaborate readings are correct, *since* they are correct—and he instances the discovery of the embryological and geological parallels relating to the nine months of pregnancy in the Oxen of the Sun chapter in *Ulysses*—then Joyce's purposes get not more profound and mysterious but more pointless and more boring, so that it is therefore "the matter we must smack and not the disciples". However, Joyce's reputation continues to thrive in the overseas academies at least, on such discoveries, and Monk Gibbon is wrong when he says hopefully, plaintively and metaphorically that "the Joyce cult must be nearing its grand climacteric".

Is there, though, an Irish backlash, founded on local knowledge, level-headedness or plain pig-headedness? Well, Brian Nolan, Patrick Kavanagh, Mr. Montgomery, Bernard Share, F. W. Harvey and Mr. Gibbon all attack "the overseas doctors". Mr. Share tells a good story about a contributor to the 1969 Bloomsday gathering in Dublin "who confessed that he was going to miss out on the conducted tour of the shrines, even went so far as to hint that he, as a scholar, would be happier when all the physical vestiges of Dublin of 16th June, 1904, had been swept away"—but only Mr. Gibbon ventures, other than more or less obliquely, to attack the master: indeed in the course of doing so he sounds uncommonly like certain eminent literary knights, dons and fuddy-duddies of forty years ago.

There is, though, in some of the contributions, a certain caution, not to say half-heartedness, born perhaps out of the well-known Irish unwillingness to be "codded", particularly by one of themselves. The mere joy in the jokes and humanity of Ulysses, so evident in Dublin conversation, does not seem to have got through. There is too much about Roman Catholicism in its bugbear aspect among the older contributors; and in some of the contributions by younger writers, which nearly all fall into the "How I discovered Joyce for myself in spite of opposition and obscurantism", or "What effect this father-figure had on me" categories, there is too much ego. They are primarily not very rewarding portraits of the artists as young readers; indeed, in at least two cases one would have to presuppose genius in the contributors as well as in Joyce to give the essays any interest. Only Benedict Kiely, perhaps because he is a practised story-teller unlike some Joyce initiators perhaps because he has more to tell—he was himself a Jesuit novice, something Joyce nearly became—avoids the egotraps inherent in this approach entirely. Edna O'Brien has perhaps too much feminine tact and courtesy to adopt it; and she not only speaks well of the fellow-writer she addresses as "Dear Mr. Joyce", but she speaks with perception, wit and considerable nobility of attitude and phrase as well.

The book grew out of eight contributions to a special commemorative edition of the review *Envoy*, which Mr. Ryan edited and which appeared in 1951. To these have been added such well-known published pieces as Samuel Beckett's and Thomas McGreevy's contributions to the *Exagmination* and extracts from Stanislaus Joyce's book and J. F. Byrne's autobiography, as well as various specially solicited impressions, factual explications and expressions of attitude. It takes its title from an essay which the late Brian Nolan, alias Myles na gCopaleen, alias Flann O'Brien, contributed to the original symposium. In it he told a story about a man surreptitiously drinking in the locked lavatory of a locked railway carriage which had been shunted into a tunnel so that he could no longer distinguish night from day and consequently went on drinking until he was nearly in the jigs, "keeping fastidiously the white on the outer face of his door the simple word ENGAGED!". This, Mr. Nolan said, symbolized the position of the Irish artist in general and Joyce in particular.

Well, Joyce spent a good deal of time in tunnels and he was certainly inclined to private literary and indulgences. While Bigmester Finnegan, he failed to distinguish between night, and whether his were sometimes of inordinate and unwarranted single are matters which still are flicting judgments. The represented, do something nate these conflicts, and course about time that they say. It is a pity though that of some of these contributors somehow more joyous a central. The Irish "comment who is at last having his "lessoned them" there. He nevertheless to be congratu good idea and a necessary Joyce commentary, which forbye, some good stories

Sufficient unto the day

ROBERT H. DEMING (Editor):
James Joyce: The Critical Heritage
Volume I: 1902-1927.
Volume II: 1928-1941.
821pp. Routledge and Kegan Paul. £6 6s. the set.

The question raised by Professor Deming's collection is whether the numerous ephemeral reviews contained in it were worth disinterring and republishing. For the most part they were written for the day, and display the reviewer's bewilderment or irritation with works which demanded many re-readings and prolonged thought. The more difficult the works became, the more insignificant became the reviewing. As Professor Deming admits, many of the reviews of *Finnegans Wake* in his collection are by men "who found Joyce either mad, a charlatan, or an exponent of destruction". Since the editor has fixed his terminal date at 1941 (principally because of the overwhelming volume of material after that date), he has had to exclude most of the helpful criticisms of *Finnegans Wake*, while even *Ulysses* was still imperfectly grasped at that time.

Professor Deming's introduction is sensible and brief—one wishes that it had been less brief, and had disposed of some of the reprinted reviews with a mention and perhaps a short quotation. It is not that all the reviewing is so bad. On the contrary, it is almost a relief to come to the pieces (like the famous *Sporting Times* review of *Ulysses*) where abusive stupidity achieves a kind of comic excess. But the honest attempts to say something about works which the reviewer has not had time to digest become tedious.

Yet this is to censure the collection for not being what it does not set out to be. Perhaps the in the general title of which suggests that what tained in the volumes things of permanent value ted by the critics of the does not normally think age as including material from dustbins. Although useful and interesting items cluded, what is in general a selection representative response of the literary ing from men of letters ists) to Joyce's writings, for the most part, that ranged from puzzled outraged impercipience; sentation of it has more student of popular taste history than the student who will wish that his had purchased instead Mr Deming has not collection of the fifty important articles."

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NELSON

Randolph, Sarah, and Winston

BRIAN ROBERTS :
Churchills in Africa
370pp. Hamish Hamilton. £2 15s.

Brian Roberts, after writing in diverting style on Cecil Rhodes and Princess Radziwill, has chosen a more diffuse but more important South African theme. Presented as a narrative of the brief but active visits paid to that country by Lord Randolph Churchill, his sister, Lady Sarah Wilson, and his son Winston, it brings out the extraordinarily pervasive influence of South Africa over British political, economic, and military developments during the last decade of the nineteenth century. At the time there were many old-fashioned Conservatives and many young Radicals who thought it paradoxical and disquieting that this corner of the Empire should eclipse all the rest in public attention; but the fact was inescapable, with the "Randlords" dominating Park Lane and, as some thought, Parliament, while the generals learnt salutary but harsh lessons from the Boers, and even Frank Harris found it necessary to embellish *My Life and Loves* with imaginary African adventures.

The influence has lasted: this was the first Commonwealth country to be given its independence, in spite of having a non-British majority, and the most successful prime minister of recent years, when he came to choose a title for his memoirs, advertised the fact that the speech by which he expected to be remembered was one delivered in Cape Town. Today not only the Cabinet but the archbishop of Canterbury and the M.C.C. find themselves still inextricably involved with the country which Beerbohm, eighty years before, hoped would be the bane only of Mr. Joseph Chamberlain.

Churchills in Africa opens in early 1891 with Lord Randolph Churchill consulting Cecil Rhodes on a journey to Mashonaland, the nucleus of the future Rhodesia. His hopes were to restore his health, make some money, and acquire some useful publicity for a parliamentary come-back, since the African excitement was already in full swing. There was supposed to be gold there, and Lord Randolph told a correspondent before leaving that it was "possibly the best and most attractive field for British emigration that has been opened up since the development of the Australian Colonies", a prospect he also commended to his constituents in South Paddington. The hopes proved vain: his health never improved, and he died four years later; he found no gold, though he made a profitable investment in Rand Shares; emigration to Rhodesia has helped no British political reputations, either then or later.

Nevertheless, this opening section is perhaps the liveliest of the three in the book. Lord Randolph seems to have outdone even his son in the number of people he offended, beginning with the staff of the Union Castle boat which took him out. He annoyed one lot of people at the Cape by declaring that he now supported Gladstone's policy of accepting defeat at Majuba and conceding autonomy to the Boer republics, but when he got to the Transvaal he was violently abusive of the Afrikaners. He declared that their government was corrupt and inefficient, which it was, and gave as an example of "Boer justice" the acquittal by an Afrikaner jury of a Rustenburg official who had beaten an African to death. For all his intemperance of language (perhaps caused by the effects of his illness) there is a lot in what he wrote to the *Daily Graphic* which has a very modern and fashionable ring. Take this, for example, on the Afrikaners:

> Having had given to them great possessions and great opportunities, they will be written of only for their cruelty towards and tyranny over the native races, their fanaticism, their ignorance and their selfishness; they will be handed down to posterity by tradition as having conferred no single benefit upon any human being, not even upon themselves, and upon the pages of African history they will leave a shadow, but only a shadow, of a dark reputation and an evil name.

Lord Randolph had a strong sense of irony: it would have delighted him to think that, whereas in his day it was the Young Liberals who protested most violently about his abuse of the Government of the South African Republic, their successors in title might do worse than borrow from him a few phrases for use at an anti-apartheid demonstration.

Lady Sarah Churchill, Lord Randolph's sister, was named after her ancestor, the first Duchess of Marlborough, and inherited much of her turbulent spirit. She married Captain Gordon Wilson of the Horse Guards in 1891 and was regarded by Winston Churchill as his unfavourite aunt, the more critical for being only ten years older than he. In 1895, impelled by the same wave of fashion and the same interest in gold, she came out to South Africa, arriving in Johannesburg within a fortnight of the Jameson Raid. In 1899 she went again in time for the war, during which she served, with her husband, in beleaguered Mafeking. It is a merit of the book that Mr. Roberts brings out the real hardships of a siege which to some may now appear more of a farce, and the casualties caused by the admirable modern artillery which Kruger had bought with the profits of gold-mining (the main siege gun which bombarded Mafeking was so modern that a later model, the famous "Bardia Bill", was used by the Germans to bombard Tobruk more than forty years later). It was careless of him, however, to pass for publication a map, the only one in the book, which so misrepresents the political boundaries of 1899 as to give a wrong impression both of the Raid and of the War; it places in Bechuanaland both Griqualand West (Rhodes's own constituency), annexed to the Cape in 1880, and also Southern Bechuanaland, annexed in 1895, depriving Cape Province of both Kimberley and Mafeking.

"Africa", says Mr. Roberts, "was the launching ground for Winston Churchill's momentous career." That is a just observation. Above all it was his famous escape from the Staatsmodelskool in Pretoria which brought him his first ... and a majority of 222 ... constituency which ... fight in 1900. He had ... many other gallant ... and contributed stirring ... press as war correspondent ... had done as much as ... and the Sudan. The ... escape is well told ... Roberts has done some ... research as well as ... standard sources in ... writings and his ... Churchill continued ... with South Africa for ... of Commons the Bill ... responsible government ... vaal and the Orange ... his admiration and ... Botha and Smuts ... his father's aversion to ... ners.

The period of the ... early 1900s, when ... its strongest spell, ... tively recent as to ... date than the reign of ... Views and values have ... recognition. Parties ... sides; the heroes of the ... have become their villains, which then reached ... has abdicated and left ... gold remains the same ... more appropriately ... form. "Gould is top ... history, however, it ... story, and Mr. Roberts ... well, in a fluent style ... impartiality that is ... writing on so perennially ... sial a subject.

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the Inner City
Runnymede Trust £2 10s.

... Father Trevor Huddleston ... in challenging the con... of English Christians on the ... of apartheid there was a ... in which it became fashion... among Anglican parsons to ... concern on the race issue by ... sermons about Africa and ... nations. The topic acquired ... kind of holiness, and only ... critical worshippers noticed ... sorts of doctrines were being ... d, ranging at the far end to ... racism. Similarly in Britain ... concern about coloured teen... the in-thing, and among the ... those who masquerade as ... gists or race relations experts ... are a great many who either ... ate the problem or direct ... ion away from the important ...

... nst this background *Immi... at School* is to be welcomed. It ... the situation of the immi... schoolchild as it has emerged in ... and unofficial reports, and ... applies the statistical techniques ... psychologist to the problem of ... lling the extent of immigrant ... ation and its correlates. Profes... sor Bhatnagar's conclusion is that in terms of "psychological and social adjustment" all immigrants, but black immigrants more than white, leave our schools severely "maladjusted". He concludes:

> A feeling of utter social, economic and emotional rejection in an individual already over-anxious could play havoc and produce quite unpredictable results. The ingredients of a racial dilemma, like that in America, appear to be present in Britain. If the country is to avoid racial riots, burning, shooting and general racial intolerance the time to act has long been overdue.

"Adjustment" for Professor Bhatnagar is a complex measure which includes four separate elements – social acceptability, personal satisfaction, freedom from anxiety, and "objectivity of self-concept". One might object to the construction of a compound measure of this kind, but it appears that in any case the West Indian and Cypriot children in Professor Bhatnagar's study of a Haringey school have significantly lower scores on *each* of the elements included in the measure taken separately. It is also true that the immigrants perform less well in a variety of other tests related to academic success, and that in most cases the West Indians do less well than the Cypriots.

What is more disturbing than this, however, is that low scores for adjustment and its components are *not* correlated with such factors as length of residence or schooling in England or even, surprisingly, with others like type of housing. What this seems to mean is that being of immigrant parentage as such, and particularly being of black immigrant parentage, leads to maladjustment. The only hope lies in the fact that, generally speaking, the highest academic achievers – those who do well in English tests, as distinct from speaking English fluently, and those with high I.Q. scores among West Indians – are better adjusted.

Clearly there has been very little understanding of these issues among policy-makers. They have been so frightened by what they call "the immigrant problem", but actually perceive as a colour problem, that they are not even sure how to define an immigrant. The main response, indeed, has been to suggest some sort of thinning out of the immigrant school population. This was the background to the notorious Ministry of Education Circular 7/65 and to the proposals for dispersal which accompanied comprehensivization in Haringey. What seems to happen is that our school system serves to reinforce the special deprivation of the new immigrant underclass as surely as it does that of the working-class child whom it assigns to modern schools.

Professor Bhatnagar's own proposals for dealing with this situation are somewhat thin, but he may be forgiven for this because he does through his statistics point to where the problems lie. This cannot be said of *Race in the Inner City*, which emanates from that more enlightened and liberal of organizations, the Runnymede Trust. It consists of a study of Handsworth by Augustine John, a young West Indian, and of academic comments on his study by Robert Holman and John Lambert, and an editorial summing-up of what he thinks to be the issues by Dipak Nandy, director of the Trust. Mr. John's impressionistic account is quite a useful one and adds to the literature both on race relations in Birmingham and on the life experiences of the coloured teenagers. It is a pity it was not left to stand by itself, because the glosses placed on it by the academics are at best vague and at worst grossly misleading.

Mr. Holman's response to the report is to set out the statistics for the ward as a whole and compare them with other parts of the city, allowing himself to express a special grievance against Sparkbrook, which he argues is relatively underpriced but well catered for as a problem area. What is surprising, however, is that he fails even to consider whether West Indians may show a greater incidence of deprivation than other people living in Handsworth, and that Mr. Lambert goes on to argue that

> the deprivation of the area inflicts suffering and anxiety *indiscriminately*. White and black families *alike* have to respond to overcrowded housing, poor amenities and what seems to be uncaring authorities [italics added].

It may of course be that Handsworth is different from other areas in Britain, or it may be that what Mr. Lambert is saying is simply untrue. We have no evidence either way. Perhaps someone with Professor Bhatnagar's persistence might look at the facts in Birmingham and see whether the liberal complacency of the Runnymede Trust deserves to be shattered as much as did the educationists' complacency over the position of immigrants in our schools.

General and particular studies

ROBERT W. JULY :
A History of the African People
650pp. Faber and Faber. £4.

JOHN PETERSON :
Province of Freedom
A History of Sierra Leone. 1787-1870.
354pp. Faber and Faber. £3 10s.

A. F. C. RYDER :
Benin and the Europeans, 1485-1897
372pp. Longman. £2 15s.

What is the justification for yet another general introduction to African history? Dr. July's large work is not comparable to Robin Hallett's recent *Africa to 1875 : a Modern History* (of which the second volume should be forthcoming before long); it is a less serious and intelligent work than Fage and Oliver's *Short History of Africa* (for all its weaknesses). It covers the by now familiar ground from Dr. Leakey's Homo habilis, that endearing old "meat-eating scavenger turned hunter and . . . toolmaker of surprising ingenuity", through Kush, Axum, Ghana, Mali, Songhai, Zimbabwe, the East African city-states, the forest kingdoms, the coming of the Europeans, the *jihads*, the *Mfecane*, the second (humanitarian) coming of the Europeans, the partition, the rise of nationalism, &c., down to "the philosopher-poet-statesman, Léopold Senghor" speaking of "the Civilization of the Universal", while departments of pedagogy debate the degree and nature of schooling needed to put sinew into developing societies". (Alas that there were no departments of pedagogy to put sinew into poor old Homo habilis.)

Dr. July's style is adjectival and panoramic. In Kanem-Bornu we are told that "decline set in when an inflexible outdated government under flaccid leadership could no longer withstand the eternal hostility of predatory neighbours". Dr. July is in fact rather sharp about decline. One seems sometimes to hear the voice of the disappointed Foundation executive through the gentler tones of the historian, as when, writing of eighteenth-century Bornu, he explains how "ineffective kings, hampered by an over-elaborate court life, found themselves unequal to the demand for vigorous leadership". Occasionally we have some real Technicolor, as in the account of the medieval cities of the Sudan, where "naked servant girls hurrying along on some errand brushed past Muslim scholars quick to express a sense of puritan outrage at what they regarded as pagan indecorum". On controversial questions, ancient and modern, Dr. July is a dedicated bet-hedger. "So many of the people of West Africa have traditions of an eastern or northern origin", he tells us, "that the idea of Egyptian and Meroitic influences becomes increasingly compelling." Independent African states are faced with "the vexing problem of the European-dominated south", but "the Bantustan idea offers the appeal of real, if limited, political gains". Faced with problems of historical explanation, Dr. July depends heavily on the world-spirit. In nineteenth-century West Africa it was "the force of circumstances which substituted imperialism for humanitarianism, converting the philanthropic ideals of the Buxtons and the Venns to the commercial designs of George Goldie Taubman, or the imperial dreams of Jules Ferry". Moving placidly from bromide to bromide, and rapidly from century to century, from territory to territory, this book rarely asks or seeks to answer any genuine historical question.

Professor Peterson's study of Sierra Leone history in the early and middle nineteenth century is by contrast a modest and useful piece of work by a competent historian. He writes about the Liberated Africans, or "recaptives" as they were originally called those who were taken off captured slave ships after 1808 and resettled in Sierra Leone – the creators of Creole culture, not simply with understanding and sympathy but with positive affection. Some of the inward-looking qualities of African Creole society seem though to have transferred themselves to the author, since the history of these Liberated African villages is related with remarkably little attention to contemporary developments, in the Sierra Leone hinterland, in the wider African context, in Europe and America. And, though he is rightly much interested in the details of social history, these seem sometimes to degenerate into trivialities in the life of bourgeois society as in his account of the wedding of two Freetown top people, when, "after an equally gala reception, the couple left for their honeymoon cottage on Leicester Mountain".

But what Professor Peterson is particularly anxious to demonstrate – and does on the whole succeed in demonstrating – is that this small area of West Africa was, during the period covered by his study, in a real sense a "province of freedom", although Granville Sharp's original utopian term for the settlement, as well as his revolutionary democratic constitution, were abandoned after 1791. He shows how, especially in their villages, on which he has done his most interesting research – Kissy, Wellington, Hastings, Charlotte, Bathurst, Regent, Gloucester, Wilberforce, and others – the Liberated Africans and their descendants were able to develop their own language, Krio, their staple foods, fufu and palaver sauce, their trading networks, their "compins", friendly societies and burial clubs, their churches and chapels, mosques and shrines, their forms of local government, with only limited and often ineffective interference from colonial authority.

Professor Ryder's study of Benin is one of the most important recent contributions to African history. He has been working on Benin for the past fourteen years, since the setting up of the Benin Scheme by Dr. Kenneth Dike, and no one has the same thorough and intimate knowledge of the Portuguese, Dutch and Vatican archives. Professor Ryder might be thought of primarily as a documentary historian, but he is just as skilful and intelligent in his use of other kinds of evidence, oral tradition and artifacts especially. And his long and close association with the late Dr. R. E. Bradbury, the anthropologist-historian, whose death a year ago was a terrible loss to Benin studies, means that he naturally uses anthropological insights to illuminate the documents – e.g., his suggestion that the guild of elephant hunters in Benin, which came to function as "an organization resembling that of other trades and skills devoted to the service of the Oba", may have acquired its importance in the early sixteenth century "when the palace needed to secure a large and regular supply of ivory for its Portuguese customers". Professor Ryder modestly describes his book as simply an attempt to reconstruct the history of the changing relationships between the state and the people of Benin and the European powers and their local representatives: "a minor theme in any overall view [of Benin history], for, until the last few months of the kingdom's existence, European influences and activities were of relatively small account in all spheres of life". And, of course, it gives an admirable account of the highly complicated organization of trade, of price fluctuations and the reasons for them, of diplomacy and cultural pressures, of the rivalries of the European powers and the Christian missions and the worries and complaints of their agents. But at the same time it illuminates many aspects of the internal history of Benin, disposes of old myths and misconceptions, and provides a useful starting-point for further inquiry.

For example, because sixteenth-century Portugal, like the imperial powers of today, tried to insist that the supply of armaments ... states should be ... their ideological ... cause the ruling ... unlike those of ... Congo, was never ... verted to the Christian ... at this period got no ... the great achievements ... armies in the sixteenth ... nothing to the use of ... True, the Oba whom the ... missionaries found ... had apparently been ... their predecessors in 1897 ... did not make him more ... to their view. Indeed, ... difficult problem of the ... human sacrifice in Benin ... not reported as a feature ... ceremonial before this date ... or Ryder suggests is ... a possibility that ... baptized Oba who ... human sacrifice into the ... ceremonial as a means of ... his divine attributes". ... interesting use of the ... explored material in Lagos ... late eighteenth-century ... captain and merchant, ... curious account of a trade ... from the north, composed ... lighter in colour than the ... Benin, who could write ... in Arabic and claimed that ... were manufactured in ... to a friend about the dilemma ... affording "one of ... of a Christian homosexual, ... glimpses available of Benin ... seriously intended. They present ... mercial and political relations ... important part of the evidence ... the states of the interior were ... has to be considered if homo... always more important than ... sexuality is to be recognized as a ... ings with Europeans". ... phenomenon of social as well as of ... how little the Benin economy ... individual moral significance. ... depended upon the ... (though the contrary view ... *Time Boys* reflects half-a-century's ... been expressed, by ... changes, from Marrakesh to ... others) and discusses the ... Tangier, from Tokyo to Tangier, ... why, after its abolition, ... so the publisher says, a ... not enter a new phase of ... unflinching statement of ... renaissance why ... as it means for a man to be a ... through the nineteenth ... homosexual". It is a romantic cata... kingdom which for ... log of sentimental attachments (so ... cultivated and welcomed ... as the author is concerned, for ... with Europeans sought ... "as made all too aware of the ... isolation". Professor Ryder ... final availability of the young and ... do more than suggest some ... employed wherever the sun shines ... ways in which we might ... uncommitted men of means are ... trying to answer such ... be found). What could have been a ... difficult questions. But at ... monotonous catalogue of pick-ups on ... longer have to think of ... Mediterranean beaches is, however, ... some kind of cyclical ... redeemed by an astringent self-criticism, not indeed in any moral sense but in a capacity for expressing not too much in terms of fidelity or love returned. Here, as it were pinned in a butterfly case, are the young and the ardent, without a future as far as the author was concerned. A few months would pass and he would have to move off to another beach – new boys to seek, new hopes to be fulfilled, and always the certainty that nothing – and no one – would last. It is, whatever Mr. Davidson may claim, a melancholy book, and, without any theorizing, exposes the fundamental sadness of the homosexual condition. Its tenses can never include a future: *now* is its necessity.

onjugating the verb 'to love'

JAEL DAVIDSON :
Boys
... David Bruce and Watson.

D HUMPHREYS :
oom Trade
... Duckworth. £2 10s.

K DAVIDSON :
Returns of Love
Inter-Varsity Press. 15s.

... are three books on male homo... ality that can fairly be described ... eeting three main attitudes to ... bject that has up to now been ... ipally confined to the arcane ... arches of the clinical psycholo... or to the remoter shelves of the ... deal store. None of the ... has a pornographic purpose; ... publication of these books is a ... of the times, and on the whole ... come one, for Mr. M. David... catalogue of "boys I have ... n", Dr. Humphreys's socio... al study of what goes on in ... ublican public lavatories, and Mr. ... Davidson's somewhat agonized ... s to a friend about the dilem... of a Christian homosexual, ... seriously intended. They present ... important part of the evidence ... has to be considered if homo... sexuality is to be recognized as a ... phenomenon of social as well as of ... individual moral significance.

Time Boys reflects half-a-century's ... changes, from Marrakesh to ... from Tokyo to Tangier, ... so the publisher says, a ... unflinching statement of ... as it means for a man to be a ... mosexual". It is a romantic cata... log of sentimental attachments (so ... as the author is concerned, for ... "as made all too aware of the ... final availability of the young and ... employed wherever the sun shines ... uncommitted men of means are ... be found). What could have been a ... monotonous catalogue of pick-ups on ... Mediterranean beaches is, however, redeemed by an astringent self-criticism, not indeed in any moral sense but in a capacity for expressing not too much in terms of fidelity or love returned. Here, as it were pinned in a butterfly case, are the young and the ardent, without a future as far as the author was concerned. A few months would pass and he would have to move off to another beach – new boys to seek, new hopes to be fulfilled, and always the certainty that nothing – and no one – would last. It is, whatever Mr. Davidson may claim, a melancholy book, and, without any theorizing, exposes the fundamental sadness of the homosexual condition. Its tenses can never include a future: *now* is its necessity.

In a "postscript", Mr. Davidson considers the likely effect of the new permissiveness. He expects little departure from "what a consensus of tradition and convention and prejudice lays down as orthodox". In a candid summary of his own experience he recognizes that the greatest harm he did was where he had hoped to do most good: creating expectations that could never be fulfilled, betraying a trust that of necessity could not last. His analysis only confirms the doubtless sad but inescapable truth that homosexuality is futureless, and Shakespeare long ago anticipated the melancholy ending of Mr. Davidson's book. For the truth, as Mr. Davidson candidly admits, is that love is meant to have a future, is meant to "look on tempests and not be shaken". Yet, however the verb "to love" is to be conjugated, some of its modalities emerge from a book that is to be treated with a serious respect, if only for its final failure to square a circle that is commensurate with the meaning of a man.

Tearoom Trade might seem from its very title to be a send-up of the (American) homosexual scene. It is described as "a study of homosexual encounters in public places", and, perhaps to reassure us, it is dedicated "to my wife and my children, whose encouragement and love made this research possible". Certainly it must have meant a great deal of ambiguous perseverance to have produced a study of this kind. In a preface of appropriately professorial solemnity, Dr. Rainwater describes the book as a study of an "unstructured collectivity of persons engaged in deviant behaviour", but points out that it is "not dependent on a therapeutic screen for sample selection". In other words, Dr. Humphreys could rarely explain what he was up to in his endless hours of tearoom (i.e., public lavatory) tasting and curiosity, buttressed by a very restricted series of interviews in depth.

What emerges is a repetitive, often unconsciously amusing, survey of public park conveniences and their (more or less regular) clientele. It is a very different world from that of the hustler, so vividly described in John Rechy's two books. And it is different again from the culture of the "Gay bars" so frequently the setting for recent American fiction and pseudo-sociology. "Tearooms do quite well when nothing better is available", remarks one of Dr. Humphreys's informants, and the impression one is left with is largely that of timidity and loneliness. Few words are ever spoken, and the tearoom encounter is an anonymous affair of little significance beyond the park railings.

Perhaps the most valuable finding in Dr. Humphreys's researches, however obvious it may be, is that research into homosexuality is so hampered by legal and social sanctions that the visible part of the iceberg is far from providing the whole picture. In the meantime, Dr. Humphreys gives, within the inevitable limitations of his inquiry, a convincing picture of a twilight world consisting largely of "dabblers in deviance". They are "the victims of "a double nightmare of flight from fear and pursuit of satisfaction". The men that Dr. Humphreys discusses hide behind what he calls "the breast plate of righteousness"; neatly dressed, conventional in their attitudes and tastes, they, like the representative Mafia leader, are pillars of respectability.

Dr. Humphreys tells us that he has no moral or intellectual objection to what goes on in the tearoom, and only a mild aesthetic one. He disclaims any intention of providing an "operational manual", but he seems altogether too cavalier in the conclusions he draws from what he admits is a restricted sample in necessarily ambiguous circumstances. The worth of his inquiry is therefore limited, but it at least reveals the complexities that remain to be considered if homosexuality is to be recognized – and, if need be, treated – as a condition of social, as well as of personal, significance.

The Returns of Love owes much to the methods of C. S. Lewis in his *Screwtape Letters*, though its purpose is very different. A series of letters from "Alex" to "Peter" discusses the problems that homosexuality presents to a believing – and practising – Christian. It explores, with considerable perception, the dilemmas that face a believing Christian when he comes to recognize his own homosexual condition. The argument is fairly stated, granted the Christian premise that grace is no substitute for nature but rather exists to perfect it. The homosexual dilemma is not the only one, though it may well be one of the most difficult to resolve.

In his frank discussion Mr. Davidson offers no easy solution. He is evidently sustained by a deeply-rooted Christian faith. "Walk with Me through the wilderness", are the last words of his book, and, for those who can share his fundamental biblical faith, he has much to say that is sensible. He has little to offer that would impress the other Mr. Davidson, with his total acceptance of his condition and his freedom from moral inhibitions.

Nor would Dr. Humphreys (Protestant minister though he be) be impressed by a biblical faith that cuts through the elaborately assembled hypotheses of the social psychologist. In a sense, *The Returns of Love* is a very old-fashioned book (and, as it happens, a very well-written one), but then the question is an old one and it would be a foolish man – whether he be theologian, psychologist or simple hedonist – who could claim to have finally conjugated the verb "to love".

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TIMES PAST — THE TIMES

T·L·S

70th Year — 8 JANUARY 1971 — No. 3,593

Commentary

Last week the actress Diana Dors (once the British film industry's answer to Brigitte Bardot) was complaining about censorship of some reading matter which she had sent to her husband Alan Lake in the jail where he is now expiating a wounding offence: he had not been allowed to see copies of *Dandy* and *Beano* which she had brought for him. "He is an avid reader of everything", she said, "and he likes comics." Meanwhile a large exhibition of comics opened under the title "Aaargh!" at the Institute of Contemporary Arts in London, where it can be seen until February 7. And on to our desk dropped a symposium called *Vom Geist des Superhelden — Comic Strips*, published by Gebrüder Mann for the West Berlin Academy of Arts, in which ten critics, sociologists, art historians and strip-pundits discuss aspects of the related exhibition held there a year ago. This combination of events has made us wonder about the snags involved in taking the art of the comic too seriously, and at the same time the ease with which vast academic-sociological structures can be erected on its back.

In the serious study of comics, England has so far been the odd man out. The Musée des Arts Décoratifs in Paris held its big comics show in 1967; there have been international congresses on the subject in Italy since 1965, which now involve the Istituto di Pedagogia of Rome University; there is a Biennale in Buenos Aires; several second-hand booksellers in France and Italy specialize in this field. The I.C.A. show suggests in some ways that the situation may be changing; not only are old copies of the *Rainbow* and *Tiger Tim's Own* on sale there at 10s. apiece, but there is now an English-language edition of the Italian comic-strip review *Linus* (edited by Frank Dickens of *Bristow* fame and obtainable from Gilliian Adler, 123 King's Road, London, S.W.3). Yet we remain outside nearly all the intensive activity described by Pierre Couperie and Claude Moliterni in the Berlin symposium, from the founding of their group Socerlid (Société Civile d'Études et de Recherches des Littératures Dessinées) in 1962, through the Belgian Cercle des Amis de la Bande Dessinée, the Dutch review *Stripschrift*, the Swiss *Geld*, the two bulletins published in Spain, and so on right up to the beginning of last year.

The same is in some measure true of the United States, where it seems as yet to have occurred to nobody that the comics industry is anything but business. On the other hand since that business has provided the world with the bulk of its comics—thus King Features Syndicate sells *Blondie* to 1,634 papers, including two in the Virgin Islands and eighty-nine in the Scandinavian countries—it is central to the higher criticism of the art. The English contribution has, however, been largely ignored, so that even in the elementary history of the subject there are some startling anomalies to sort out. Thus to the Berliners the first fully-fledged strip is *The Katzenjammer Kids* (1897) by Rudolph Dirks, himself a German immigrant who drew his ideas from Wilhelm Busch's *Max und Moritz* (1858). Before that came Rodolphe Toepffer's *Monsieur Jabot* (1833), and Heinrich Hoffmann's *Struwwelpeter* (1847), which in turn arose out of a largely anonymous tradition of popular woodcuts. It is odd enough that there should be no reference to the Imagerie d'Epinal or Champfleury's very original studies of popular illustration (which began appearing in the 1860s). But turn to the historical excursus in the I.C.A.'s "Bumper Souvenir Catalogue" and you are at once in a different world: the first Tom and Jerry broadsheet (1822), Ally Sloper (1867), *Funny Folks* (1874) which started with a strip on the cover, finally *Comic Cuts* (1890) which launched the actual term. Fog, it seems, covers the Channel. Somebody is cut off.

The fog has also invaded the I.C.A. show, which represents an uneasy marriage of the Berlin material with the native comic tradition and the organizer Michael Kustow's own intentions. The contrast in approach is striking. The Berlin symposiasts were earnest, statistically inclined, good on mundane details like the organization of the comics industry, and quick to see art-historical analogies: John Martin's Babylonian cities, the bulging muscles of Blake and Fuseli. The two Frenchmen were slightly contemptuous, suggesting on the one hand that high-flown interpretations of the comics are apt to be a misreading of technical factors (they are very good on the isolation of the Hero) and on the other that "nobody can achieve anything (in this field) who has not devoted himself intensively to it for eight or ten years"; part of the object of their Société Civile is "to make ordinary pop art seem ridiculous, with its imitations of the comic strip".

At the I.C.A., however, a great deal of the presentation seems to be designed to turn the whole business into a giant romp. There is little historical material and no analysis of it; there is no attempt to trace styles of drawing, either backward to Michelangelo (as Werner Hofmann rather absurdly does with Tarzan) or forwards as a subject for imitation (which would have explained the contrast in graphic quality between Tintin and the visually second-hand Astérix). Some attention is paid in the catalogue, or more precisely the accompanying "Check List", to the variety of narrative techniques, but this does not emerge clearly enough from the display to suggest much to the visiting writer or film-maker—for instance, Gustav Verbeek's really brilliant *The Upside-Downs* of 1903 are relevant to something quite other than narrative—and the wealth of original language to be found in certain strips is not brought out (e.g., *Popeye*, with its numerous contributions to the English vocabulary, or *Barry McKenzie*, the subject of a seminal article in this journal on September 16, 1965). There is also a very interesting political section, with exhibits from Vietnam, United States war and antiwar comics and "picture story books" from China, the last containing the best academic draughtsmanship (western style) in the whole show. But this is in a remote corner, and may well fail to make its point.

What the I.C.A. seems to have had in mind was to recreate on a much larger scale the kind of impact *Dandy*, *Beano* and similar comics had on us in the days of our lost innocence, in the hope of stimulating fresh creation. This it has partly succeeded in doing, and at the end of the main hall there are groups of newly inspired works which include some of the best things in the show: Tom Phillips's painting "Humument Cartoon", for instance, and Anthony Earnshaw and Eric Thacker's splendid "Wokker Strip", as well as the richly mixed results of a children's summer school under such artists as Ralph Steadman, Bruce Lacey and Adrian Henri. In the process however the selection has been much too undiscriminating, leaving it to the individual artist or child to grope his way through the fog to the examples which might spark him off. The underlying assumption is, very nearly, that all comics are good.

The danger of perversion by comic strip is obviously less than is sometimes thought—the West German campaign of the mid-1950s against them died down after the institution of a self-censorship scheme—but the importance of discrimination remains. And the best thing about the comics is not the Aaarghs, Pows and Slurps which bring them near to the currently art-inspiring world of advertising and packaging, but the narrative ingenuity, the sometimes brilliantly condensed language, and the exercise of fantasy within simplified, almost classical conventions. Much else in them remains infantile, to be redeemed only by better drawing than so industrialized an art can usually afford. To pretend that they are better than that is not only to overrate the Lake family's reading tastes—actually the Home Office says that the prison authorities thought the comics had been put in by mistake, and that Mr. Lake anyhow didn't want them—but to invert artistic values; as Werner Hofmann points out, if comics are high art, then the abstract and cubist works which developed in opposition to them principles must be mere entertainment. The strips which should really come at the bottom of the scale are those which purvey sex and violence to adults by way of the same childish nostalgias as *Phoebe Zeitverists*, *Jodelles* and *Barellas*, which are loaded with plenty of sadistic elements," (Couperie and Moliterni), "derived from the erotic exaggerations of de Sade and Füssli" (Hofmann). They are not redeemed by their relatively high price and select readership. If it is as if someone were to offer you hashish in jelly-baby form.

* * *

The originally religious term "hierarchy" is acquiring a new lease of life in such various sciences as biology, psychology, physics and cosmology. It has suddenly been adopted as if it were an indispensable concept for clear thinking about almost anything. A literature suggested by scientists and students of science at least five times as frequently in the 1950s. Between two and three times less than three interdisciplinary conferences now take place annually on hierarchical structures. Even part of their business is to define what they mean by "hierarchy". H. Waddington, *Towards a Theoretical Biology* (page 28) Other relevant titles have been *Beyond Reductionism* (ed. by Arthur Koestler and J. R. Smythies (*T.L.S.* Nov. 6, 1969) and *Hierarchical Structures* (ed. by L. L. Whyte, A. G. Wilson and D. Wilson).

Is this fascination with the hierarchy a prelude to a general reassessment of hierarchical structures? Is the universe a partly ordered system, from sub-atomic particles, bio-molecules, bio-systems, animals, brains, and societies? Perhaps this is why we are so reluctant to give up the concept of hierarchy even though we have a stake in the future of society. Rather than risk putting our money into print with new ideas, we rather than risk something new by running away with the old ones, which we know in their own is fully realized. The emerging consensus is that mature publications, if they are to be of any use to anyone else is likely to do, and it may be, does not correspond to the way in which scientists actually work. A mostly built on the assumption that the universe is ordered, and of Scott's life as the world is supported by authority, hierarchy, and formulations.

For anyone concerned with the layout, on the form and content of publications, Autumn, 1970, issue of "figures" so much despised *type Recorder* (58pp. Young Frank Osbaldistone, in Corporation, 43 Fleet Street, London, E.C.4) is full of "the noblest and wisest of British men of letters of the worth getting hold of [19th century". It is eminently dedicated to Beatrice Webb and judicious and sensible, especially articles and addresses—for example in its account of condensed, contain a business ventures and calamitous and original [illegible].

Warde was a pens scale is so huge, the treatment means that part of the scholarly and detailed. Scott himself with the cover, a many-sided, that it is difficult photographs and as unlikely to interest [illegible] fair to say that Professor knows best, therefore is anxious to bring out fully much of the [illegible] was so anxious to con-PRINTING HOUSE [illegible] his sheer professionalism as a she had to say about principles for the engi- for instance, together accompanying verse on word-spacing which should read before giving to the printer), her reflections ent behaviour of a given different kinds of page ence on unobtrusive tion the issue itself is a communicator"—her children's books (which should be encouraged rather than be given) and enormously suggestive eye focuses *through* upon it": it could be more succinctly. The end suggests that for a first-rate book. Put together?

Prints and Porcelain

The enchanting work of the Japanese master Harunobu is shown to full effect in Suzuki **Harunobu** (Kegan Paul £10 10s). This is a beautifully illustrated catalogue by Jack Hillier of an exhibition of Harunobu's colour prints and illustrated books held at the Philadelphia Museum of Art in 1970 to commemorate the bicentenary of his death in 1770. The long awaited reprint of **The Book of Famille Rose** by George C. Williamson is now available (Kegan Paul, extensively illustrated, £12).

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'Mixing and bustling with men'

THE STANDARD WALTER SCOTT BIOGRAPHY 'FOR OUR TIMES'

EDGAR JOHNSON:
Sir Walter Scott: The Great Unknown
Volume I: 1771-1821; Volume II: 1821-1832. 1,397pp. Hamish Hamilton. £12 12s. the set.

... the biography of Scott calls for a wider range of skills and abilities than most years are likely to possess days: the perfect biographer need to have a good grasp of val and modern history, including history of historiography and story of literature and ideas, law, criticism, political and theory. Since such a biographer likely to arise, one can take art in the thought that he would ly be like Lockhart, as described by George Saintsbury: "with facetly for writing novels except cully of novel-writing".

khart's talent for fiction showed not in his novels but in the is biography of his father-in-his is not noted for telling the and has long been regarded as ghly unreliable. But until now has been no other attempt to e life of Scott on anything like me scale. Edgar Johnson has his with triumphant success. s to be expected after his life kens, he has shown once again ully he possesses the faculty of phy-writing; he has examined exemplary thoroughness more enormous mass of evidence oduced as full and faithful a ge of Scott's life as the world is kely to see. This is the endur- re and strength of his book: it nassively detailed, thoroughly ented record of that life of g and bustling with men" as Scott's self-overcoming: a of Trajan's column crowded eople and events, and also the of "figures" so much despised Young Frank Osbaldistone, in r of "the noblest and wisest of British men of letters of the [19th century". It is eminently dedicated to Beatrice Webb and judicious and sensible, especially articles and addresses—for example in its account of condensed, contain a business ventures and calamitous and original [illegible].

... scale is so huge, the treatment ... scholarly and detailed. Scott himself ... many-sided, that it is difficult ... fair to say that Professor ... is anxious to bring out fully ... was so anxious to con- ... his sheer professionalism as a ... his legal career being simply ... cial safety-net and, allied to ... his acute business sense and ... m" generally. This is re- ... in Professor Johnson's cri- ... of the Waverley Novels, and ... necessary is this corrective ... sis is shown by the deplorable ... on Scott in T. C. Smout's ... and influential *History of the ... h People*, a myth-destroying ... which unfortunately perpetu- ... e myth of Scott as a romantic ... avoids making serious moral ... nts by tucking his characters ... ically into the past".

... spite of the immense load ... it carries, Professor Johnson's ... ve never flags, and, provided ... not in a hurry, it can be read ... eer delight from end to end. ... nally one feels that the des- ... detail is holding up the ... ion, but every tiny bit of it is ... boumented. Very occasionally ... becomes over-exuberant, as ... eas "bubble and fizz", and ... ders will have to make ... se whenever kilts and bag- ... pear, which fortunately is ... en. (Pipes only "squeal" or ... skirl" when they are badly ... done—not that Scott himself ... to tell the difference.)

... uable as this Life is, it is also ... andard biography for our ... it not "for ever". As such it ... erence book, and therefore it ... be easier to find one's way ... in the voluminous notes and ... es, and in the text, too; and ... useful so far as it goes. ... fuller. Apart from a miss- ... and the equally rare ... Malta was a battle in south- ... Italy, not in Spain, and ... is often used too loosely). ... ly serious doubts that arise ... the dates and sequence of ... the happenings in Scott's ... ood and youth. Even the year ... birth seems open to doubt, ... ding to Arthur Melville Clark, ... book, *Sir Walter Scott: The ... Years* was published only ... and reviewed in the *T.L.S.* ... 15, 1970) and presum- ... ably not seen in time by Professor Johnson, there is good evidence for making it 1770 and not the generally accepted 1771. And there are other discrepancies, a difference on occasion of up to two years, between Professor Johnson's dating of events and Mr. Clark's.

As for the historical background—it is there, but naturally enough it is more "literary man's history" than "historian's history". For instance, the reader is given no inkling of the real significance of George IV's visit to Edinburgh, merely a description (written surely with tongue in cheek) of that extraordinary tartan orgy. Nothing is said about the Highland clearances, which were going on, at the same time, or about Scott's attitude, or lack of attitude, towards them. And one would like to see Scott's landhunger in some sort of social and economic perspective. But monumental biography imposes its own conditions. Trajan's column is not where one would look for the more intensive, analytical sort of history, and in any case, the historians themselves need to do a lot more of the groundwork. The reader is always in the midst of things, always thronged about: there is no room for wide historical perspectives; dis- misses the flashes that in Buchan's life illuminate, perhaps controversially, long corridors, especially of Scottish history, and Scott's place in them. The author does not stand far back from his subject except in the penultimate, "valedictory" chapter. This is a final judgment of Scott as man and writer in which the great difficulty must have been to avoid both monograph and empty generalization.

This sort of chapter calls for a Buchan, who was more like Scott than anyone who has ever written about him and who also possessed that old-style, wide-ranging mandarin culture that could confidently and without self-consciousness discuss Scott's place in the scheme of things and in the history of literature and European civilization. The modern high-powered specialist scholar is not likely to have the confidence necessary to bring this off; this is not an entirely satisfying valedictory. Too many things are touched on too superficially; for example, the history of historiography, in which Scott appears as a forerunner of, among others, Macaulay, Michelet, Bryant and "even Toynbee".

There is another difficulty in writing biography, at least the biography of a man like Scott, on this scale: the larger the biography, the harder it must become to keep the balance between the doer "bustling" with his fellow men, and the lover of solitude that Scott always was in his inmost being, simply because there is so much more evidence for the former. Scott only began to keep his Journal in 1825. And this solitude of the detached observer is the source of that most striking feature of the novels, and of the *Life of Napoleon* too: the essential fairness which Hazlitt, who hated Scott's politics, was quick to notice. And Scott's life, full and crowded as it was, was not the life of a "man of action". Clearly Professor Johnson is fully aware of this problem: it is written into the title of the book. One way, perhaps, of redressing the balance might have been to have given more attention and space to intellectual biography. Scott's ideas and opinions, especially since Professor Johnson's criticism of the novels shows that he does not subscribe to what Thomas Crawford says is the generally held opinion of Scott: that he is a "singularly unintellectual writer". This is one of those judgments which, as is very often the case with largely unread writers—unread, that is, by the "professionals"—only need to be reversed to become true.

More might have been made of what A. O. J. Cockshut described recently as Scott's "sheer intelligence". Not that his political and economic opinions are neglected: enough is said about Scott's Toryism, his scheme, for example, to revive income tax to cope with poverty and education, to awaken readers from the slumbers of textbook dogma; but there is no place for sustained discussion of such matters, or of Scott's religious beliefs, or his views on history or education: nothing is said about his views on a topic like, say, duelling; no topics of any sort, large or small, are listed in the index. A fuller account of the intellectual background would also help, but we are not given one in anything like the same detail as for other things. We have the schoolmasters and the professors, some of them, but not enough of their ideas. The face of Scott as an intellectual is not as brilliantly and fully illuminated as the other facets of him.

Not that Professor Johnson is unaware of the impact of the "rationalism" of the eighteenth-century Enlightenment on Scott's powerfully "sociological" imagination (if or in so far as such a thing is compatible with being a great novelist), but only in a general sort of way—as Scott's concern with "the pressure of the past upon the present", "the clash of vast impersonal forces", "those shaping forces, those historical conflicts and pressures that create the forms of society and that in turn make individuals what they are"—and he blurs these insights into Scott's "great theme" when he says that it was "above all" Burke who was the influence here. This old cliché, first put into currency by Leslie Stephen, is vaguely true, but it conceals too much. For example, to stress unreservedly the importance of the "Burkean" idea of community, as Donald Davie does in *The Heyday of Sir Walter Scott*, is to ignore, among much else, one of the leading themes of the Waverley Novels which Professor Johnson's criticism, in fact, throws into relief: that the community, Burke's "little phantoon", may be too little, and its code too narrow, as in the clan or the feudal society of *Ivanhoe*, and lacking in the broader humanity that Edward Waverley, for one, found in himself at the battle of Prestonpans, a self-discovery which is the turning-point in that novel, which gives it a thematic structure that most critics fail to see, in this and in the other novels, too; because most of them are groping about in an intellectual vacuum.

Most of the older critics knew that Scott was to be approached as, among other things, a supremely intellectual writer—though he does not mount the rostrum himself, and lets his characters and plots do the job—and a novelist for the moral and social theorist just as much as for

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more than a "historical" novelist. Perhaps this is why "scientists" read Scott, so Professor Davie says, rather than "professional students of literature". It is a terrible reflection on the latter. Since Professor Johnson began work on his book, sixteen years ago, however, there has been some improvement, at least in some professional quarters, though too much modern criticism of Scott is too narrowly based, too abridged, too much in the essay form. Scott calls for the multi-perspectival approach: an interpretation that seems plausible from one point of view (bourgeois civilization, law and order, property) seems absurd from another (the Stoic game of life). Professor Johnson agrees with the older tradition, in recognizing the solid thinking behind the novels, but adds to it the much more recent line of criticism seen notably in Professor Francis R. Hart, of seeking structure and thematic unity in them, and considering them all equally worthy of serious analysis. One feels that this could be done better, perhaps, if the critic had more knowledge of the themes, or in other words of the history of ideas, and especially the ideas of the great Scottish social theorists of the eighteenth century.

In literary criticism, too, biography makes its own exacting demands. The critic cannot give each novel, or any single one of them, the full treatment; he has to rely to a great extent on the work of others; and sixteen years ago serious criticism of Scott in the modern idiom had barely begun, and it is still in a very confused and unsatisfactory state. Professor Johnson takes the novels one by one in chronological order in groups of three or four at a time. (He does the same for the narrative poems. One result of this is that Scott is not seen in his full stature as a lyric poet and song-writer: some of the best of his poems, as perfect as anything in Scottish poetry, as Mr. Crawford says, are in the novels.) Each group of novels he then considers as having a central theme: this works surprisingly well and one can even see a kind of development, though there is the danger that for the sake of tidiness judgments may tend to slide off the more bracing ridges of high-level precision towards the marshy valley of platitude (e.g., "that explanation of the relationship between the individual and society on which Scott had been focusing since *The Pirate*").

The most striking general feature of Professor Johnson's account of the novels is that although he is, like Scott himself, and everybody else, fully aware of their obvious faults and weaknesses, his criticism is uniformly favourable to a degree not found in any other writer, more so than even Buchan, who allowed his knowledge of Scott's circumstances to influence his criticism of the later novels, and of course much more so than the majority of modern critics who begin by writing off all the allegedly non-Scots novels (and some are prepared to consider seriously only one or two of the Scots ones). But as Professor Johnson reminds us, twenty-two out of thirty-two of the novels have their scene in Scotland and are filled with Scottish men and women. (Why, incidentally, does he dismiss *The Highland Widow* with such unusual rapidity?) Even novels like *Anne of Geierstein* or *Count Robert of Paris*, he insists, are of interest, in spite of all the tiresome "Gothic" nonsense, because the intellectual girders that sustain the others (most critics miss them) sustain these too. And even in *Castle Dangerous*, Scott's very last novel, he can find a passage of remarkable psychological insight.

He is also anxious to defend Scott's heroes and heroines from the common charge of being lifeless, uniform and passive. But above all he is concerned to demonstrate Scott's hard-headed, forward-looking realism: the triumph of realism over romance is what the criticism has in common with the biography. In no real sense are the Waverley novels nostalgic or backward-looking. They are all in their different ways variations on one great theme, which was one of the leading themes of the social theorists of the Scottish Enlightenment, but was most neatly expressed by Burke: "We must all obey the great law of change."

Professor Johnson does not use this notion consistently in his account of the novels: he treats *St. Ronan's Well*, for example, exclusively as psychological drama, and he would not see Jeannie Deans as exemplifying any such law. It is implicit, however, in most of what he has to say about the plots and characters of the novels, even, to take an extreme case, in the *Bride of Lammermoor*, and taken in conjunction with—for an experiment—Adam Smith's theory of sympathy, it does suggest an approach to the novels more fruitful than the presently fashionable Coleridgean two-principles, or David Daiches's conflict of heroic old and commercial new. It resembles these, but it goes further and "saves" more of the phenomena. And surely it is less far-fetched to mention *The Theory of Moral Sentiments* in connexion with Scott, than, say, Hegel (as some do nowadays)?

Scott's whole life is a commentary on what Adam Smith calls "self-command": the ability to control and tune the passions in such a way as to be able to sympathize with the emotions of others, and thus win the approval of one's fellows and achieve social harmony. Scott's bitter boyhood experience of having to adjust to family life after enjoying the freedom and solitary joys of the child invalid no doubt left its mark, as did also the drastically controlled emotional storms of his romantic passion for Williamina Belsches. Humanity, in the Smithian sense of ability to sympathize, presupposing "self-command", not property or law and order, is the aspect of civilization that Scott's heroes stand for. It is interesting that both Smith and Scott have been accused of lacking true moral concern: both were busy with the crucial and difficult problems, ethical and psychological, of flexibility and the need to adapt without loss of rectitude.

Scott's characters, from this point of view, are studies in varying modes and degrees of flexibility and rigidity, virtuous and vicious, and the striving to find, or education through circumstances and contact with others towards that mean which is true humanity. His great theme, in fact, is adaptation, and the price paid by society and the individual of the failure to adapt. Professor Johnson reminds us how much he admired Cervantes, and what an expert he is in the portrayal of every kind of pedantry and Bergson's "mechanical" humour: the man who fails to adapt becomes like a gramophone record that has more or less permanently and shrilly got stuck, and is funny, boring, tragic or tragi-comic. But Scott knows that it is always a question of degree and nuance: we are all in different ways and more or less healthily or unhealthily living in the past. This is the central theme of the *Antiquary*, Scott's favourite and the paradigm of them all (Forster missed the bus sadly in his witty burlesque of the plot of this novel). And Scott displays the whole moral spectrum from the all-too-human flexibility of Effie Deans, political opportunists great and small, men of over-refinement and cynical selfish cleverness, through the "mediating" heroes, in process of being educated in humanity and self-control, to the inflexible rigidity, what Hart calls the "divisive rigidity", of various modes and degrees of high-minded enthusiasm (as in codes of chivalry) and "disfunctional", inhuman fanaticism (Burley, Claverhouse, Redgauntlet).

And if Scott is so often regarded as a singularly unintellectual writer, one reason is because he is so supremely aware that life with its dome of many-coloured glass stains the white radiance of generalization, so that all the subsidiary themes: the meaning of loyalty and honour, the ethics of opportunism, justice and law, the vicissitudes of the moderate man caught between competing fanaticisms in an age of revolution, the clash of cultures and codes, recidivist rationalism (represented by Cedric the Saxon in *Ivanhoe*), fathers and sons, change and continuity, the intrusion of new values into the community, violence and non-violence (all Scott's novels are reflections on violence, but the *Fair Maid of Perth*, with its use of the symbolism of glove and severed hand and its studies of pacifism, bravery, and cowardice, is supremely so) themes like these are all treated with a psychological subtlety [...] ness of the complexity of [...] has baffled those "profe[ssional stu]dents of literature" w[ho ...] realize just what they a[re ...] in Scott, like the "we[...] professor" described by [...] "figured long ago" that [...] something he could [...] ignore". Some people mi[ght] thank God for that.

The "professional stude[nts of lit]erature" can ignore or [...] they like about the novel[...] like the grasshopper criti[c ...] importunately in *The Time[s ...]* describe them as "[...] (Scott's "appalling novel[s ...]" out in passing, as of co[urse ...] will continue to be read, i[...] "scientists"—and he must [...] and rather sinister man in [...] does not feel some spa[...] whenever one of the Sco[...]ters, and there are dozen[s ...] opens his or her mouth. [...] professionals are to st[udy] Scott seriously, then mos[t ...] especially in this country, [...] to do an awful lot more [...] than has been the case [...] recently indeed. Scott is [...]fling and complex: he lik[...] behind masks and disguis[es ...] set traps for the unwary; [...] Buchan said, "the nort[h ...] raised to the highest po[wer ...]" other words, unpredicta[ble ...] surprises, and, in the las[t ...] lonely and unknown. Th[e] final impression left by [...] Johnson's biography, [...] surely, is proof that it is [...] the highest and most gen[...]arship.

Scott and his latest biog[rapher ...] fully aware, as so many [...] Shaw would call those [...] clever modern women wh[o ...] make one miserable", and [...] not seem to be, that w[...] principle the pathologica[l ...] fully known, the "normal" [...] never be. That is why Sco[tt ...] especially interested in w[...] the pathological. He w[as ...] conscious, only too consci[ous ...] public, but he also liked [...] to his powers as a [...] he undoubtedly was, in eve[ry sense] of the word.

A Publishing Game (2)

Last week, in this column we listed four very different books on our list which have sold well and we invited readers to estimate sales figures. Here are the correct answers:

An Eye for a Bird is a fine record of Eric Hosking's skill as an ornithologist and photographer. Now in its second printing it has sold 6,412.

Mary Wilson's Selected Poems. The honesty and directness of Mary Wilson's verse have been shown to appeal to the taste and sentiments of a very large number of readers. In three printings totalling 75,000, the book has reached a sale of 62,186.

Eamon de Valera earned almost unanimous praise from a formidable list of reviewers for the Earl of Longford and Thomas O'Neill as the definitive biographers. Sales in the U.K. and Ireland have reached 8,637.

The Saturday Book No. 30. Under the continuing and skilful editorship of John Hadfield, this year's edition dealt with the art of collecting, and sales at the moment stand at 11,301.

Hutchinson

Scott through many eyes

JOHN O. HAYDEN (Editor):
Scott: The Critical Heritage
554pp. Routledge and Kegan Paul. £5.

A. NORMAN JEFFARES (Editor):
Scott's Mind and Art
266pp. Oliver and Boyd. £2 8s.

MORAY McLAREN:
Sir Walter Scott: the Man and Patriot
244pp. Heinemann. £2 15s.

"In retracing one by one these long-forgotten plots and counterplots", wrote the anonymous critic of the *North American Review* in 1864, apropos Nassau Senior's essay on Scott,

> we yield once more to something of the great master's charm. We are inclined to believe that this charm is proof against time. The popularity which Mr. Senior celebrated forty years ago has in no measure subsided. The only perceptible change in Sir Walter's reputation is indeed the inevitable lot of great writers. He has submitted to the somewhat attenuating ordeal of classification; he has become a standard author.

This was Henry James, writing, it startles one to realize, only thirty years after the last of the Waverley Novels was published. His review is one of the items in Mr. Hayden's rich and varied collection of nineteenth-century criticism and comment, and is characteristic of the whole in its assumption that, however his reputation may fluctuate in literary circles, Scott is *read*. Underlying Professor Jeffares's compilation of mid-twentieth century criticism is the uneasy feeling that Scott is hardly read at all: that a case must be made for him, that readers must be won.

A look at the provenance of the items in the two collections points up the contrast. The longer pieces in *The Critical Heritage* come from the solid reviews—the *Edinburgh*, the *Quarterly*, the *Critical*, the *North American*—which were read, as were the Waverley Novels, by the general, educated reader. And they were the work of men—Hazlitt, Carlyle, Stephen, Bagehot, Channing—who by no means confined their writing to literary subjects. The modern essays in *Scott's Mind and Art* are by specialists in literature, teaching in universities. The impression that today Scott is mostly read and discussed in English departments is strengthened by several recent paperbacks directed to students (in the "Profiles in Literature", "Literature in Perspective", "Modern Judgements" and "Writers and Critics" series). Since the student of today (who may become the "general reader" of tomorrow) has no *Quarterly* or *Edinburgh* to nourish him, since he will certainly not now find serious discussion of Scott in any non-specialist periodical, we may well be thankful that Scott is being intelligently, if at times a trifle pedantically, presented to him by his teachers. The danger is that Scott may be confined too narrowly within the English department. David Daiches, Donald Davie, D. D. Devlin, Robin Mayhead, have all written well on Scott; but they turn up again and again in the extracts and bibliographies of the academic series, whereas the historians are seldom heard of. G. M. Trevelyan, G. M. Young, C. V. Wedgwood, have said much to the point about Scott and history; Duncan Forbes suggested a new and fruitful line of understanding in his *Cambridge Journal* essay in 1953, "The Rationalism of Sir Walter Scott", but none of the students who use these academic introductions would know of it.

So it is particularly welcome to find in *Scott's Mind and Art* Georg Lukács's classic essay, not available in English until 1962, on Scott and historical change. It has its blemishes: the howler of building an argument on the action of *Rob Roy* happening after the action of *Waverley*; the casual interchange of "English" and "Scottish" in contexts where precision matters. But what Lukács has to say about Scott's attitude to past and present is central to an understanding of his achievement. Lukács sees Scott as a defender of progress:

> He is a patriot, he is proud of the development of his people. This is vital for the creation of a real historical novel, i.e. one which brings the past close to us and allows us to experience its real and true being. Without a felt relationship to the present, a portrayal of history is impossible. But this relationship, in the case of really great historical art, does not consist in alluding to contemporary events, a practice which Pushkin cruelly ridiculed in the work of Scott's incompetent imitators, but in bringing the past to life as the prehistory of the present, in giving poetic life to those historical, social and human forces which, in the course of a long evolution, have made our present-day life what it is and as we experience it.

D. D. Devlin and Robin Mayhead are other contributors who are concerned with Scott and history; so is Professor Pottle in his suggestive and illuminating essay on the power of memory in Boswell and Scott, which first appeared in 1945.

Strangely, in the middle of this contemporary company [...] by Professor Jeffares, [...] Bagehot, whose 1858 essay [on the] Waverley Novels is include[d as an] example of how [Scott] app[eared to] a highly intelligent ninete[enth-cen]tury critic". Bagehot's ess[ay ...] and more expectedly, appea[rs in] Hayden's collection. He [...] the majority who write as [...] oath—in essays for reader[s ...] ous reviews—and as if they [...] mouthpiece of the review, [...] of whose columns they [...] couraged to fill. (At o[...] Nassau Senior gets into a [...] tangle through trying to [...] personal reaction through [...] torial "we"—a contortion [...] known to *TLS* reviewers—[...] by implying that the whole [...] body of the *Quarterly* [...] though "we are now old [...] headed", was once colle[ctively in] love with Die Vernon of [...] But Mr. Hayden, to the gre[at advan]tage of his book, has al[so ...] much that is personal, [...] immediate, not written fo[r ...] or the readers of the revi[ew ...] here is Coleridge, dashi[ng off a] parody of *The Lady of th[e Lake* in] a letter to Wordsworth; [...] worth, gravely assuring a [...] "as a poet Scott cannot [...]" Maria Edgeworth reporting [...] on the family reading of [...] (and the surprise of discov[ering a] handsome acknowledgement [of her]self in the Postscript); Sidne[y Smith] recalling what Gladstone [...] about *The Bride of Lam[mermoor* ...] ("None of those present wa[s ...] to contest on general gro[unds the] claim thus made for Scott [...] piece").

Here also is a sample of [...] Maginn's 1827 burlesque of [...] ley novel: *Whitehall; or, Th[e Days of Geor]ge IV*, and Peacock's dialogue [...] Chainmail and the Enchanter [in] *Crotchet Castle*. There are [...]nts from Europe Goethe, Balzac, Stendhal, Belinsky [...N]orth America. The final [...] is Mark Twain's notorious [...] on Scott for being "in great [measur]e responsible" for the Civil [War; M]r. McLaren has something to [say ab]out this). It is intriguing to [...]ack from Twain's outburst, [...]ed by the sight of the sham-[...]state Capitol at Baton Rouge, [Card]inal Newman's view of Scott who "contributed by his works, in prose and verse, to prepare men for some closer and more practical approximation to Catholic truth". Mr. Hayden offers many such pleasures.

As if to demonstrate that there are still general readers of Scott, comes Mr. McLaren's generous, enthusiastic, unacademic book. Here is a man steeped in Scott and passionate about Scotland, eager to share his experiences and impressions with his readers—or hearers, for in its warmth and waywardness, the book is like a convivial monologue. Let us picture Mr McLaren, at an Edinburgh table, pouring out refreshment and entertainment to a sympathetic circle—which includes Americans, for whose benefit he courteously explains what is a sheriff-substitute, or why the '45 happened, or how America welcomed the Waverley Novels. Byways tempt him: an account of the Clerks of Penicuik and their famous ruined house, which ends with the reminder that permission to see it must be written for *well in advance*; the tragi-comedy of the Bishop of Clogher, who after an affair with a guardsman in the Haymarket, became a butler in Edinburgh's New Town. Often Mr. McLaren picks up a book and reads eleven of the seventeen pages of a chapter of *Redgauntlet* are consecutive quotation. Occasionally he is prosy, sometimes he repeats himself, often he delights with a fresh memory of his own. Such is his tale of standing with Georges Simenon on the Castle Rock, and pointing out the Scott Monument. "They'll never put up anything of that size to any of us again", says Simenon. "But they were right to put up a thing that size to Scott—he invented us all!"

The theme to which Mr. McLaren continually comes back is Scott's patriotism, his "homesickness for the free Kingdom of Scotland". It colours his discussion of the works, particularly *Redgauntlet*, and of Scott's reasons for anonymity. Brooding over this last point, Mr. McLaren says: "It is impossible to argue about this contention, for I have no evidence on it. I can only speculate."

Not a very scholarly attitude: but he speculates because for him Scott is a living force and not a standard author or a monument, however huge.

[Letters t]o the Editor

[P]ublic Lending Right

[Sir,—]In *The Author*, Winter, 1970, [Mr.] Bonham-Carter reasserts the [...] to be given by the Society of [...] to the new Public Lending [...]proposals presented to the Gov[ernment ...] by the Arts Council—the now [...]s scheme by which (to quote [Mr. Bonh]am-Carter) "no in-copyright [...]sold to public libraries before [...]ont approved of the scheme [...]benefit". By what authority the [Co]uncil produced this scheme is [...]ar; but that it would be one of [...] unfairness to some authors is not [...] wondered at, in view of the [...]s record in handing out public [...] to the wrong authors. However, [...] incredible that the Society of [...]s, which surely exists by virtue of [...]gation to deal equally with *all* its [...]s, should give the scheme its [...]. It is questionable whether it [...] right to do so. "It would bear [...]", Mr. Bonham-Carter blandly [...] "on older authors"—i.e. those [who ha]ve supported the society longest [...]ed, or will need, the most [...] This is an unpalatable fact", he [...], "but it has to be accepted. [...] twenty years of campaigning for [...]thing P.L.R. by other methods [...] no going back." We are then [...] vague assurance that repre[sentativ]es of the society and of the Arts [...] "are urging that a sum should [...]side to compensate the excluded [...] by other means".

[...] anyone the slightest idea what "other means" might be, or how "compensation" could possibly be [...]d without the cooperation of [...]ns, which Mr. Bonham-Carter [adm]itted they have denied? Indeed, [...]ng that it is the non-cooperation [of] librarians that has killed the scheme. An examination of the [...] of any public library makes the [...]ggle. Which of the thousands of [...] are still "in-copyright"? [...] of their authors will be, when the [...] starts, over what age? Is each of [...]sands of workhouse donkeys of [...]fession to be pensioned off with [...] of the same size? Since the new [...]s are not likely to come into [...]on before, say, 1975, it is obvious [...] author born before 1930 at the [...] should treat them with the [...] misgiving and question whether [...]his injustice to most of the [professi]on is not being contemplated.

JAMES REEVES.

[...], Rotten Row, Lewes, Sussex.

Meredith

[Sir,—]Your reviewer (December 18, [...]dealing with "the true face of [...]", remarks of my biography [...]that it is marred by [...] anxious political philosophy. [...]dith, all said and done, rebel [aga]inst the established order as he [...] ways was, was no Marxist. [...]seems to imply that I treated him [as a M]arxist or that a Marxist should [...] only about Marxists. [Looking] back, I feel that the idiom [...] of my general formulations [...] aggressively hard-hitting. I [wrote the] book in 1951-52, at the height [of the] first stages of the Cold War, an [unple]asant period which has probably [...] largely forgotten nowadays; and [when I] read the proofs in 1955 I cut [or mod]ified some of my statements, and [would h]ave done more if I had not [...] too heavy burden on the [publish]er for printer's charges. [But I] am referring to my own generali[zations ...]in the work, not to the analyses [of Mere]dith, by which I should still [stand]. In *Beauchamp's Career* he [...] Elsewhere the Radical smites at iron or rotten wood; *in England it is a cushion on springs*" (his italics). I trust I am not deluded that he would have preferred a work that brings out the political and social bearings of his writings, even with over sharp blows, to the usual heavy cushionings. The ignoring of political aspects, or the inability to see them, can be more tendentious than the stressing of them, though it will not seem so to the cushioners.

JACK LINDSAY.

Castle Hedingham, Suffolk.

Bookselling in the Seventies

Sir,—Mr. David St. John Thomas of David and Charles (December 18) puts the case for an increase in the amount of direct selling by publishers to individual members of the public. You refer to the same subject in Commentary in the same issue, in reporting the grim statistics in the Annual Report and Economic Survey of the Booksellers Association.

Mr. St. John Thomas complains of what amounts to the inefficiency of booksellers in deliberately or inadvertently hindering the sale of his books to the public by the giving out of wrong information. There is of course a very close connexion between the totally inadequate profits revealed in the Charter Economic Survey and the inefficiencies which Mr. St. John Thomas mentions. The margins of bookshops are, in almost every respect, controlled by publishers, and the publishers are getting what they are paying for.

To most publishers it appears that the process of selling a book ends once the edited manuscript has been converted into a finished book. The whole process of distribution, including not only distribution from the publisher to the bookseller but the bookseller's own part in the distributive process, is grossly under-provided for. Hence the depressing figures for publishers' delivery delays mentioned by you—though it must be said that Mr. St. John Thomas is one of the most efficient at distribution. If all publishers delivered books as quickly as he does, a great many more books would be sold because, contrary to the view put forward in your Commentary, quicker distribution does sell more books. It is the disillusionment felt by most booksellers, particularly as the Christmas season approaches, that leads so many of them to say, rightly or wrongly, that they cannot secure books which may sometimes in fact be readily and quickly available.

The blame for the present state of bookselling must rest first with the public, whose attitude to book prices—conditioned as it is by the "free" provision of books in schools and libraries in this country—is quite unreasonable; secondly with the flagrant abuse by publishers of the power which the Net Book Agreement gives them to fix the bookseller's margin; and thirdly with the inefficient booksellers themselves—though considering how inadequately most booksellers, from owners and proprietors to shop floor assistants, are paid, it is amazing that they achieve as much as they do.

The situation is a complex one, but most of the keys are held by individual publishers. There has, none too soon, been a welcome upward revision of bookselling discounts in the last year or so, largely as a consequence of the continued efforts of the Booksellers Association, but this has been barely more than enough to meet the increased costs, and in particular increased staff costs, which booksellers are now having to face. Still more must be provided if booksellers are to become as reliable as Mr. St. John Thomas rightly wishes them to be. There are some extremely able and dedicated people in bookselling in this country: give them enough money to do their jobs properly and Mr. St. John Thomas will have very few customers writing direct to him—for his excellent books will then be stocked and sold as widely as even he could wish.

GERALD BARTLETT.

The Economists' Bookshop, Clare Market, Portugal Street, London, WC2A 2AB.

Sir,—Comparing your Commentary about the report from the charter group of booksellers with David St. John Thomas's letter (December 18) is interesting. On the one hand we have a distinguished group of booksellers, apportioning the blame for their low profitability to publishers' terms and service, and on the other an energetic publisher giving glaring examples of some booksellers' inadequacies.

I am unconvinced by the report that publishers' terms and service have very much to do with the plight of booksellers. Investigations into other retail trades would reveal not a few with smaller margins and long delays in distribution. Yet seemingly they make decent profits.

If you were to investigate the ultimate destination of an average publisher's sold books in Britain, I suspect that you would find that more than 70 per cent, and that is probably a conservative figure, finally arrive in libraries, financed and administered by local authorities. Books are borrowed free by the public, and the public, since its first days in school, is used to reading books for nothing. Innocently it would be reasonable to assume that books bought by libraries, including school libraries, are supplied by local bookshops. This is the exception rather than the rule, the vast majority of books being supplied by specialist contractors, or by some powerful local authorities themselves, who have succeeded in getting publishers to supply them at trade terms. The reasons for this state of affairs are many, and have been stated over and over again by people with more knowledge and experience than me.

The question surely to ask is, do bookshops matter? Could the public community do without them? If it is agreed that the answer to the first is yes, and to the second no, then it behoves the *Publishers* Association to completely change the present varied methods of distributing books to libraries, so that booksellers have the opportunity to sell books to the most important customers, the libraries. Once this happens, I would be certain that not only would bookselling be as profitable as any other trade, but the public would see a major transformation in the standards of service and professionalism in bookshops, and as a result the desire to buy and own books would increase considerably.

The last thing to advocate is lobbying for a share of the Arts Council's public money. The Council should certainly not appear as a means of providing charity to commercial firms.

C. H. SHIRLEY.

Ettington House, Sutton Valence, Kent.

Sir,—The following story may amuse you. I went last week to order from the local bookseller *Go Great Western*. He said: "Ah, David and Charles. We should get the right book by return—they are not computered."

H. J. EBBUTT.

2 Monckton Road, Alverstoke, Gosport, Hampshire.

Solzhenitsyn

Sir,—Your editorial comments (January 1) on *Encounter* and the Solzhenitsyn affair have the merit of defining your position. Whether it is a tenable one for a unique publication such as yours is another matter.

May I comment on three of your arguments?

(1) You attempt to link *Encounter's* criticism of your attitude with the fact that it had lost recently its financial backers. If your "transference" theory would be merely fanciful, one might overlook it. But it raises wider issues. I will limit myself to the proposition that the views of a reputable journal should be discussed on their merit, without reference to its financial problems. Such reference in this instance is particularly uncalled for, coming as it does from the glass edifice in Printing House Square.

(2) You wonder if the manuscripts of Solzhenitsyn's novels were sold in the West by the K.G.B. in order to victimize him. In fact the K.G.B. agents only started peddling their copies of Solzhenitsyn's manuscripts *after* they first reached the West through genuine underground Russian sources, precisely in order to confuse and discourage potential publishers.

(3) Your basic contention is that it is wrong for critics of the Soviet system to draw certain political conclusions from Solzhenitsyn's work. Why?

Either his novels are not depicting truthfully life in Russia and for this reason it would be misleading to use their vivid message to show the world how people suffer in the U.S.S.R. Or, the Soviet regime and its institutions should not be criticized, by reference to Solzhenitsyn's novels, however truthful they may be, certainly not by "Western media" and "entrenched ideologues".

But who are these undesirables? None other than all those commentators and scholars who have reached the conclusion that the Soviet regime is one of the most detestable autocracies on earth.

After Stalin, after the bloodbath in Hungary, after the rape of Czechoslovakia, after what happened in Poland only the other day, after the ever-increasing oppression of Russian intellectuals, the ever-growing persecution of Russian Jews and other minorities, &c., must one really be an over-zealous entrenched ideologue to express abhorrence for the Soviet system that Solzhenitsyn describes in its day-to-day manifestations?

This is the great issue which cannot be side-stepped by you or—forgive me for mentioning it—by so many of your reviewers of Soviet affairs. You proclaim that "a writer should be able to express his views without having them exploited subsequently by over-zealous opponents of the State which is interfering with him". Who exactly is to stop these opponents from doing what they like, and who is to judge what is over-zealous? Is there some Western Zhdanov lurking in the shadows?

In a free society everybody is at liberty to comment and interpret literary works without hindrance. The sooner it is realized that the philosophy implicit in your "codicil" is incompatible with intellectual freedom the better.

LIONEL BLOCH.

9 Wimpole Street, London W1M 7AB.

* (1) Glass edifices have the merit of being transparent; the world sees what is going on inside them. This has not always been so with *Encounter's* arrangements.

(2) In a free society everybody is at liberty to say a variety of quite wrong things (even, such is life, on this page). At the same time "intellectual freedom" does *not* demand that we give up arguing that they would do better to abstain.

Rancorous tirade? Splenetic? Over-zealous? Laborious sneers?

THESE are only some of the epithets which the Commentary in last week's "Times Literary Supplement" used in its polemic against R's column in the current (January) "Encounter". Readers will want to make up their own minds about the merits of the contrasting positions on Solzhenitsyn's Nobel Prize, and we will be delighted to send a copy of "Encounter" with R's full text—free of charge—to any "Times Literary Supplement" reader who wants to consider both sides of the question.

T.L.S.:

"The position of Solzhenitsyn has become, or should have become, a reason for embarrassment in some western countries, including this one. . . . His books have been received by minds rigorously massaged to read them in a way which intensifies their political meaning and focuses an unnatural attention on their author. Until we find ways of apologising for this kind of distortion, and remedying it, the attitude of official organizations like the Soviet Writers' Union towards Solzhenitsyn cannot be expected to soften. . . ."

ENCOUNTER:

'*Until we find ways of apologising* . . . ! I presume that the *T.L.S.* is not merely using the editorial we in this phrase, nor am I quite sure on whose behalf they wish to apologise. On the other hand, I do not really see the *T.L.S.*'s difficulty in finding a way out of the intolerable position in which Solzhenitsyn and the Nobel Committee have placed it. Indeed, I am willing to venture a modest proposal for alleviating their embarrassment. A first step, surely, would be for the editor of the *T.L.S.* and his staff, and perhaps some of the paper's reviewers, if they can be tempted out of their veil of anonymity, to address a letter to the Soviet Writers' Union, couched in suitably humble terms, denouncing the Nobel Committee and confessing the sins of the West in respect of Solzhenitsyn and his works. It would help, I think, if as penitents they were to admit that, inadvertently and by oversight, they may have contributed to those sins in their own columns, and promise to be more careful in future. . . .

"Of course, one cannot promise that the letter would be successful in softening up those official organizations, like the Soviet Writers' Union, or the Soviet censorship, or the KGB, whom Solzhenitsyn has offended. One obstacle might be that the *T.L.S.* might have difficulty in grovelling to the extent required on such occasions in the Soviet Union: Russians themselves usually only achieve it after they have had their lives beaten out of them or have themselves been softened up by years and months of imprisonment, solitary confinement, torture, degradation, cold and hunger. The *T.L.S.* however should not be discouraged. . . ."

ENCOUNTER

To: ENCOUNTER, 25 HAYMARKET, LONDON, S.W.1.

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NAME ....

ADDRESS ....

Sounds of India

GOPAL SHARMAN :
I-Ragree in Sound
Form and Content in Indian Music
176pp. Andre Deutsch. £2 25.

"I am quite decided on ignoring and taking note only where necessary of the half-truths and untruths of present-day historical scholarship . . . Knowing the direction of its commitment, its inability to distinguish between intellectual integrity and fierce, narrow conviction." This quotation from *Filigree in Sound* gives a reasonably accurate indication of the author's approach, which is quite unashamedly unscholarly. While the scholar is aware of the profusion of races, creeds, languages, influences and ideas in his study of India and sees much evidence of acculturation, Mr. Sharman, with the flair of an artist and poet, distils from this highly complex network certain features which he believes run through every aspect of Indian society, especially its art and music.

His main theme, which recurs throughout the pages of this book, is metaphysical—the distinction between *sakara brahma* (universe with form) and *nirakara brahma* (universe without form). The author expresses this distinction in many different ways; sound versus silence, science versus art, numbers versus the concept of zero and musical technique as against the underlying meaning of music. In the Hindu view of life, the author sees an integration of these elements and feels that Indian music "reflects the unity of knowledge achieved in Hindu thought, the indissoluble unity of man with his universe". There is, however, some anomaly here, for many of the most famous performers of North Indian classical music are not Hindus but Muslims, of which the author is no doubt aware. In fact, the centre-piece of the book is the description of a concert given by the most respected sitar player, Ustad Vilayat Khan, who is a Muslim. This fact is not mentioned in the book, nor is there any attempt to explain why Muslim musicians should often be considered the best interpreters of "the Hindu way of life", if indeed, this is what Indian music is all about.

Mr. Sharman's rejection of scholarship is very evident in his book. The reader must reconcile himself to the absence of footnotes; to inconsistency in the transliteration of Indian words; to inaccurate etymology (for instance, *graha* is said to be literally "house", whereas it is actually derived from the Sanskrit root *grah* "to seize" or "take up"); and to rather wild historical statements, such as "one may, in fact, trace many of the present-day *talas* in Indian music to the metres of the Vedic chants in use 5,000 years ago". The composition of the Vedic hymns is usually ascribed to the period 1500 to 900 B.C. by leading scholars such as A. L. Basham in *The Wonder that was India*, and the connexion between present-day *talas* and Vedic metres is no more than wishful thinking. Other inaccuracies, such as the statement, "the *Sama Veda* deals with music at some length"—whereas it is, in fact, largely a rearrangement of the verses from the *Rig Veda* for chanting and has no discussion of music—show that Mr. Sharman is not very conversant with Vedic material.

There are also indications that the author has no very detailed knowledge of the performance of modern Indian classical music. He refers to the "enormous discipline which requires an Indian musician to be able ordinarily to sing twenty-two divisions into the standard musical octave, and in instances of virtuosity well over thirty . . .". A much more rational approach was taken by Fox Strangways in *The Music of Hindostan*, who, after describing the small divisions (*srutis*) states: "But these intervals as such remain theoretical, they are actually sung only as increments of other larger intervals."

Mr. Sharman seems to be quite unaware that there are a large number of instrumental compositions, called *gat*, which are not usually derived from vocal pieces, and that the term *bandish* means composition, whether vocal or instrumental. The musical example of a sitar composition given on page 99 in Indian notation only is in fact the notation of a vocal *khyal* and is unlikely to be played by a sitar player. Incidentally, this and a number of other musical examples seem to have been derived, without acknowledgment, from the works of V. N. Bhatkhande, the eminent Indian musicologist who died more than thirty years ago.

A full discussion of the many controversial statements in this work is not possible here, but while it may not be the book for one desiring factual information on Indian classical music, the approach of Mr Sharman and his discussion with Yehudi Menuhin—which forms a chapter—may prove to be attractive to those who like their technical information interspersed with profound thoughts and mystic paradoxes, such as:

The music never ends because it never began. That is half the truth, and the other half: it can never begin because when did it end." The miracle the musician performs is to place a microphone, as it were, out in the cosmos before a formless singer singing a silent music.

Bohemian aboriginal

BRIAN LARGE :
Smetana
473pp. Duckworth. £6 6s.

No full-length biography of the Czech composer, Bedřich Smetana has appeared in English until now, though in her day Mrs. Rosa Newmarch provided some basic information about him and in 1968 a *vie romancée* was published by Harrap, called *The Pain and the Glory*. This sentimental title is proved by Dr. Large in his well-researched critical biography to be not far from literal truth. After a reasonably happy childhood the man subsequently to be recognized as the founder of the Czech nationalist school was afflicted by bereavement—his children and his first wife died young—by poverty, by intrigue, by an unhappy second marriage, by total deafness at the age of fifty, by despair and finally madness.

Dr. Large is more concerned with the music than with the life, but he says enough in the course of his chronological narrative to make the reader ask how far Smetana was the victim of circumstance and how far the architect of his own troubles. Political circumstances in the nineteenth century, when Bohemia was part of the Austro-Hungarian empire, made life difficult in that unfortunate country, but they did in fact provide the stimulus for Smetana's creative life in which, however, certain paradoxes are apparent. Thus he was a German-speaking Bohemian who had to brush up his Czech for setting some of his vocal texts. Having done so and in *The Bartered Bride* established a Slavonic national tradition in opera, he fell foul of the narrower nationalists in his later operas as a Wagnerian, and therefore a traitor to his own cause. Although he was a first-rate pianist, he had great difficulty in earning a living and had, in order to make a living for his family, to spend five years, not altogether unhappily, in exile at Göteborg in Sweden.

Dr. Large's analysis of Smetana's extensive output is thorough and he illustrates points of style with a generous allowance of music type. In view of the large additions he makes to our knowledge of conditions in Central Europe it is perhaps ungracious to suggest that he could have put us still further in his debt by going further into the ethnology, politics and folk music of Bohemia Moravia and Slovakia, and providing a sketch map that would help the English eye and ear to cope with the Czech nomenclature, which Dr. Large quite properly uses throughout.

An examination of the folk music would have served to identify its distinctive features and so show how far, as in the parallel case of Sibelius, they determined Smetana's nationalist idiom. Of course Dr. Large does not entirely overlook folk music—he could hardly ignore the polkas, the furiants and the sousedskes in the piano music and the operas—and he makes one brilliant discovery: the tune of the River Vltava in *Má Vlast* (My Country) comes from Sweden. Such facts, together with the political relations of the three kindred peoples, might have helped to explain the cross-currents of jealousy and the frightful rancours, revealed in the letters and other documents quoted by Dr. Large, that bedevilled Smetana's career. And, though this is to go beyond his immediate subject, it would have related Smetana's pioneering to the later slavonic school which included Dvořák, Suk, Fibich, Janáček and Martinu.

This ungrateful demand for more is a tribute to the extent to which Dr. Large dispels our ignorance, which is chiefly of the piano music that we neither play nor hear. Most of it is slight—album leaves, characteristic pieces and some fugues, which served their time and purpose but are probably no great loss to an alien posterity. We are also ignorant of the operas, though we are aware of their existence as a mainstay of the repertory of the national opera houses of Prague and Brno. Only *The Bartered Bride* has gone into the repertory, though *The Kiss* has been occasionally performed here. Dr Large compares *The Two Widows* to *Così fan tutte*. All eight operas are examined critically and their plots are expounded in an appendix.

Ringing in

LIONEL DAKERS :
Church Music at the Crossroads
160pp. Marshall, Morgan and Scott. 30s.

The decline in church-going in the half-century since the end of the First World War has inevitably increased the practical problems of organists who are responsible for the provision of music in parish churches. The same period has also evoked sustained attempts to improve its quality, as witness the foundation of the Royal School of Church Music. In this short book the organist of Exeter Cathedral gives excellent advice based on common sense and his own experience of keeping church music alive.

By "church" is meant Anglican, though what Mr. Dakers has to say about hymn is applicable to non-conformity. His experience includes work outside the walls of the cathedral and this has saved him from confusing the needs of country, town and cathedral churches—indeed he stresses the necessity of differentiating between them while pursuing the same ideals, as indeed is the policy of the Royal School of Church Music.

The text is rather repetitive but a series of appendixes contains information about its practical application in the form of lists of anthems, hymn-tunes, organ music and publications of other relevant material. But why among all this sense and good will does Mr. Dakers describe the most imaginatively appealing of all liturgical experiments, Benson's Truro Cambridge Nine Lessons and Carols, as "fatally fascinating"? Does he think it the whore of Babylon?

Festschrift

F. MARIAN McNEILL :
The Silver Bough
Volume Four : The Local Festivals of Scotland.
272pp. Glasgow : William MacLellan. 17 Woodside Place. £2 8s.

In the fourth volume of *The Silver Bough*, Miss McNeill has assiduously collected information about the local festivals of Scotland. There are eighty-eight of these, and she describes each festivity as it is celebrated today, and gives its date where this is fixed. She also lists some festivals that are now redundant. The book is illustrated by more than a hundred photographs showing the different festivities in progress. Some of these local communal celebrations are of especial interest in that their origins can be traced back to a pagan world, Celtic or Scandinavian. Many, on the other hand, are modern, or comparatively so. Some are revivals of older gatherings which had died out; others, like the Cluikum ceremony at Innerleithen, Peebles-shire, were inaugurated as late as the beginning of the present century to make a pageant of the past history of the town and its patron saint. Miss McNeill is aware that she has collected material of unequal value to the student of Scottish folk-life and national customs, but she has felt it worthwhile, and even includes the local Highland Games, which owe their immediate origin to Queen Victoria and her Balmoral connexions.

For any visitor to Scotland, or any Scot visiting another part of his own country, the book serves the purpose of being a handy guide to which local festivals are likely to take place and when. When the author enters the difficult field of the origins and interpretations of the significance of these festivals, however, one feels less confidence in the accuracy of the work: the actual errors and misstatements are indeed sufficiently numerous to make the book a hazardous guide to the more serious student of the pagan past. Here it is possible to draw attention to only one or two examples of the kind of statement which is both erroneous and misleading.

The most serious error which occurs throughout the work is the way in which druidism is misrepresented and given a role in Scottish tradition which we have no knowledge it ever played. [illegible] quotation will serve to point. The author says it is a form of sun-worship common to the Celtic peoples, and in fact a word derived from the name of the pagan Celtic Druids. We know [illegible] practices of this pagan priesthood and we do not even know if there is any evidence [illegible] common to the entire Celtic world or provable [illegible] of it. Druidism has [illegible] with sun-worship at all; there is any evidence [illegible] Celts worshipped the [illegible] astral bodies in their [illegible] appreciated the [illegible] of the sun and they had [illegible] ties to those of the [illegible] panoramic deities. [illegible]

One, two, many

GIORGIO DE SANTILLANA and HERTHA VON DECHEND :
Hamlet's Mill
An Essay on Myth and the Frame of Time.
505pp. Macmillan. £4 4s.

This book covers so vast a field that it is doubtful whether any one man could judge it competently. The emphasis is on astronomy and numerology from one end of the world to the other. Much of that which is known to this reviewer is incorrect, but it does not follow from this that much which he does not know is also incorrect. Great play is made with the Old Norse sources and much attention is given to eight lines of poetry quoted by Snorri Sturluson (died 1241), who ascribes them to a certain Snaebjörn. This man cannot be identified in history (despite assertions to the contrary on page 94), and scholars are far from agreement on the interpretation and even the readings of the lines. The reason why Snorri quoted them was to show that, in poetic language, the sea could be called "Amlodi's (Hamlet's) mill" or something of the sort.

Hamlet's Mill includes a reasonable account of the Ragnarök, rather unhappily called "Twilight of the Gods". The sibyl who is made to speak of it in the famous Icelandic poem *Voluspá* is repeatedly called *Vala*, [illegible] to find any reason [illegible] such a name.

In this section of [illegible] is made of numbers [illegible] earlier Icelandic poem [illegible] 23) contains a [illegible] Odinn's palace, Valhöll [illegible] hundred gates and [illegible] warriors will march [illegible] gate when they go [illegible] in the Ragnarök. [illegible] number of warriors [illegible] number said to be of [illegible] icance, being, among [illegible] the number of [illegible] *Rig Veda*. But the [illegible] be astray, for the Nor[illegible] was 120, and this [illegible] 614,400 warriors. It [illegible] lieve that the Icelandic [illegible] precisely in such [illegible] numbers. He probably [illegible] greater numbers than [illegible] ceive will march [illegible] castle.

It is noticeable [illegible] Germanic-Norse myth[illegible] rely chiefly on V[illegible] tonic Mythology, [illegible] Undersökningar [illegible] ogi (1886-9). This [illegible] much learning, but [illegible] sidered eccentric [illegible] own time. There are [illegible] able account of the Ragnarök, rather unhappily called "Twilight of the Gods". The sibyl who is made to speak of it in the famous Icelandic poem *Voluspá* is repeat-

The power politics of big business

LEADER :
Chemical Industries : A
The Forerunners 1870-1926.
Oxford University Press. £6.

BAKER :
of the Marconi Company
Methuen. £5.

JONES and OLIVER
DTT :
by of a Merger
Cape. £3 15s.

[illegible] the Second World War, [illegible] vernment and the public have [illegible] an expanding interest in [illegible] ucture, organization, and poli[illegible] business, especially big busi[illegible] The Monopolies Commission [illegible] trictive Practices Court, and [illegible] ently axed Industrial Re[illegible] ation Corporation and Prices [illegible] Boards, have institution[illegible] public concern about the role [illegible] ness in the economy and the [illegible] plications of business prac[illegible] The belated establishment of [illegible] Business Schools, too, [illegible] ges management as a highly [illegible] and technical profession that [illegible] ch to gain from intensive [illegible] the relevant fields of econo[illegible] s, it, one wonders, [illegible] counting, law, sociology, and [illegible] one bad guess by [illegible] history.

Finally, Miss [illegible] is country the study of busi[illegible] Lanark: "The [illegible] tory in universities and poly[illegible] most ancient in Scot[illegible] has developed much more ably ante-dating [illegible] than in the United States. sion." There is [illegible] agrarian opposition to the evidence that there [illegible] monopoly power of big in pre-Roman or [illegible] and the "muck-raking era" times; the concep[illegible] gressive writers got the critical Scotland is essential[illegible] and most of [illegible] attempt to Nemo[illegible] name, which is [illegible] means something [illegible] clear space", carried [illegible] notation of a tow[illegible]

Such examples [illegible] multiplied indefinitely, [illegible] limit the value of this [illegible] for scholars. But, as a [illegible] tourists and those who [illegible] cription of the local [illegible] and their dates, it will [illegible] function.

examination of dominant firms of to an early start. Ida Tarbell's *History of the Standard Oil Company*, Upton Sinclair's *The Jungle*, and Frank Norris's *The Octopus* and *The Pit* all appeared between 1901 and 1906, and their social message stimulated an acrimonious but far-reaching debate which encouraged the subsequent appearance of more technical and detached studies.

Here in Britain the indignation of the muck-rakers and professional interest of the Harvard business historians had less significant counterparts. For many years the glossy panegyric, replete with resolute portraits of managing directors and a few statistics of output and numbers of employees, has done duty as "the company history". In these productions all is sweetness and light; there were never, apparently, any serious failures in products or mistakes in policy, never any conflicts between personalities, never any poor or ineffective directors.

Interest in serious business history developed strongly in the 1950s. True, there were earlier studies, such as T. S. Ashton's *Peter Stubs*, written before the Second World War, but these were few and far between. The more recent interest in individual industrialists and their firms has corresponded to the agrarian historians' investigation of individual landowners and their estates, with results of corresponding importance for the reinterpretation of the course of economic change. The history of the individual firm may be seen as a microcosm of the interplay of economic forces, and its study makes possible a detailed examination of the motives, reactions, and limitations of the entrepreneur in a given situation—a "grass roots approach" to economic history, as one of the current practitioners has described it.

A basic difficulty is the availability and adequacy of records. Firms that had records of their early days kept them locked away in damp basements and attics, or destroyed them when they moved their offices to a new location. Others weeded them ruthlessly without reference to the advice of a trained historian. Many sent them all for pulping during the paper shortage of the Second World War. Those that still have their papers are often coy about allowing inspection. Ashton recalled at least three occasions when a request to see old papers was met by refusal and a hasty bonfire, once to be followed by a clerk's assurance that "nothing of interest" had been lost. Very frequently there is reluctance to allow papers since the First World War to be examined in detail, although more firms are becoming flexible in this respect. The restriction on post-1914 papers has often lifted in, unfortunately, with the predilections of the investigator—unfortunately, because the business history of recent decades has a valuable contribution to make to present-day business studies as well as to history. There is a need for much more research into "contemporary history" to show just how modern businesses are run and how businessmen reach their decisions. As Sir Ronald Edwards and Mr. H. Townsend have said:

The undoubted fascination of economic analysis and "model-building" may have attracted too high a proportion of the ablest minds amongst economists away from empirical research. Sound economic theories are a prerequisite of useful empirical research, but they are sterile unless they are tested, modified, and re-tested against the actual facts of the economy. Theoretical models are unlikely to become more relevant and analysis is unlikely to become more powerful until more is discovered about the facts that the theories have to explain and predict.

Of course, there is always the problem that the individual firm may be unrepresentative of the industry, and that the industry may not be typical of business as a whole. The more numerous the studies produced, however, the less force this criticism has, provided always that there are writers bold enough to draw together the conclusions of individual works and attempt a synthesis. Where the firm examined is a major unit, perhaps the major unit in the industry, the study can stand in its own right, as does T. C. Barker's *Pilkington Brothers and the Glass Industry* or Charles Wilson's *History of Unilever*. Barry Supple's recent book on *The Royal Exchange Assurance* is an example of a different kind, where the experience of a large, but not dominating, element in the insurance industry is related throughout both to the progress of insurance in general and to the wider development of the economy.

Unfortunately, too many historians of the lesser firms have been unable to keep the industry perspective in view and have failed to examine the wider significance of their study. There is an apparently inherent tendency to become absorbed in the administrative structure of the firm or the detail of the productive process, and to get bogged down in statistics of little general importance. There is also a preference for discussing the development of the product and the growth of markets at the expense of examining the decision-making process and the quality of management. In part this lack of balance arises from the nature of the records. Material on patents, plants, contracts, and sales is usually embarrassingly ample. What is often lacking is the top level correspondence that might explain the thinking behind key decisions, which are enigmatically recorded in laconic board minutes. In the present century the telephone has made the decision-making process even more impenetrable, although on the other hand the possibility of interviewing surviving participants provides some compensation—if it is borne in mind that memory can play tricks and opinion can be inconsciously as well as consciously biased.

A common weakness in business history is the failure of writers to appreciate that while the impact of changing technology on the firm and its products may be readily understood by readers, the details of the technology itself may be less than clear to those lacking the necessary background. With technical obscurity often goes a tendency to prolixity, a combination discouraging to the reader who is interested mainly in what made the business tick. This kind of reader may often feel that the right questions have not been asked of the material (even if the evidence is insufficient for a full set of answers), and that an application of simple economic theory would indicate which questions are the more important ones to ask. The lack of the analytical approach is particularly unfortunate in view of the current growth of business studies, for students of management could obtain much valuable insight from a reading of the relevant kind of business history.

The best business historians have generally tried to produce a balanced survey: an account of the firm's growth and the role in it of technology, markets, capital, and labour; organization, efficiency, and finance; the firm's influence on the industry as a whole: the quality and effectiveness of the business leadership. The haphazard survival of records means that it is not always

The essential Sillitoe

Alan Sillitoe has a huge readership among older pupils in secondary schools: he must, in fact, be one of the most widely read of contemporary authors. There are also news items, interviews, and articles by Sillitoe himself. Of particular interest is a series of photographs of Sillitoe and his background, reproductions of his first published story in the 'Nottinghamshire Guardian' long before he was well known, and two sections of his notebook pages showing the first stages of a poem and a short story. A unique, fascinating collection.

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In the name of Zion and St. Michael

ISRAEL SIEFF :
Memoirs
214pp. Weidenfeld and Nicolson. £2 10s.

Lord Sieff is highly photogenic and bears out the truth of the adage he quotes that men's characters come out in their faces. What a pity, incidentally, that his publisher should so mistranslate these German tags as to lose their point altogether. Lord and Lady Sieff's wedding-group taken on the roof of the Midland Hotel tells as much of his early life in Manchester as do a hundred pages of text. The row of splendid Jewish matriarchs interspersed with the dapper husbands they cowed and with the brilliant children they had begotten at their feet is a wonderful evocation of those pre-First World War days when Russia with its pogroms seemed a long way away and the future was bright for the rising businessman that each hoped to be. How extraordinary, as Lord Sieff now recalls in his *Memoirs*, the political vicissitudes in which he so soon got involved.

The cause of the involvement was meeting Chaim Weizmann in Manchester in 1913 at a small dinner party. The background is important because Lord Sieff (see his photographs) has always been elegant and has ever tended to eschew the dowdy. Mrs. Weizmann was also elegant, and being the daughter of a general in the Russian Army had been used to moving in a very much more relaxed society than her husband, Israel Sieff, rattled by the fact that Weizmann had characterized him subsequently, to his host as a foolish young man, was determined to re-establish himself in the eyes of the great man he recognized and offered him his services as unpaid private secretary. The offer was accepted, and the time was auspicious.

The Zionist movement, having been in the doldrums since the death of Herzl, was through the First World War endowed with a credibility hitherto lacking. It was the political genius of Weizmann that turned this credibility into first the Balfour declaration, and subsequently the mandatory status of Palestine: the necessary forerunners of the Israeli state. Weizmann must have been the last great exponent of the politics of personality and Israel Sieff had the inestimable advantage of standing by his side in those extraordinary and eventful times. Nothing in this book is more fascinating than the description of his early visits to Palestine; first with the Zionist Commission in 1918 when the war was still on, and then after the Versailles treaty, when he went as Weizmann's personal representative to see how the mandatory government was behaving. The second was less satisfactory than the first.

The realities of military government in a country where the Arabs outnumbered the Jews by five to one were highly unpalatable to the Zionists, and Lord Sieff is a little less than just in attributing to the British military machine the same deep-seated antisemitism his family had left behind in Russia. He mentions the dreadful treatment accorded to his brother who joined the army in the early weeks of the war, and of course this is in itself unforgiveable; nevertheless, one cannot help feeling that if he himself had spent a little more time in the Army—instead of being discharged almost immediately to assist in the unglamorous though necessary task of manufacturing gun cotton—he might have felt differently and, dare it be said, a little more tolerantly, towards those whose duty it is to wear a uniform. Gunner Marks, on the other hand, seems to have parted on highly friendly terms with his sergeant-major when he was demobilized.

The partnership between Israel Sieff and Simon Marks was perfect, and their marrying each other's sisters was only incidental to it. Lord Sieff insists on stressing that in business he was the follower not the leader; but he was the perfect confidant and, as he mentions, more than once, the legman of the party. The history of Marks and Spencer is a major phenomenon of our time and accounts of it are legion. Because it is and has been continuously successful, it is a story without tension and one misses the excitement of the big deal that changes history. If there is a big deal it is the one in which the Prudential Assurance first took an interest in the company and enabled it to go public; the chairman of the Prudential is recently on record as saying that their participation in Marks and Spencer is their single most profitable investment. Lord Sieff aptly sums up his brother-in-law Lord Marks in these words: "He rode the market like a jockey rides a great race sensing what is happening before anybody else does and boldly and swiftly acting on his judgment." These words are not inapplicable to Lord Sieff himself, except that for "market" one might substitute a wider phrase—"society" perhaps.

Outside Zionism and Marks and Spencer the movement known as P.E.P. (political and economic planning) seems to have taken up much of Lord Sieff's time in the 1930s and later. These were the days when the world's problems seemed to be relatively easily resolved, especially by a group of men of good will gathered round a hospitable dinner table. And who better to preside over such a dinner table than Lord Sieff, generous, urbane, bon vivant and intellectually fastidious. No wonder he was made chairman, and no wonder under his guidance P.E.P. produced a number of distinguished papers. Unfortunately in those dreary days P.E.P. did not seem to attract the ear of those in power, and the interest neither of Sir Oswald Mosley nor David Lloyd George can be counted as specially meaningful battle honours. Lord Sieff is a prouder of being an origi member of P.E.P. than o his service to Weizmann a else in his life. He des "the ginger group of gi

It is a pity that a bo quality should be marr and misprints. "Empero an absurdity; Edwin Montagu no final "e"; Sir Geo unlike many other chair book, has not yet been to the House of Lords; *Review* was owned by Beaverbrook but by Lad when the editorial staff w and to talk of "the First Admiralty a Mr. Wads chill" is a joco unacceptable in the Manchester Grammar of which Lord Sieff is sup guished alumnus.

Pound wise

PETER WILSHER :
The Pound in Your Pocket, 1870-1970
243pp. Cassell. £2 10s.

The editor of *The Sunday Times* Business News, a man of obvious wit and learning lightly carried, has had the prize idea of tracing the varying, and recently frightening, fortunes of the pound sterling in our pockets against the backcloth of our history as a people, our manners and customs, and the things we have been able to command with what began, so many centuries since, as a pound of Baltic traders' excellent silver. Indeed he starts with Offa of Mercia, and if in sixteen close-packed pages he gets you to the end of 1869, he gets you there breathless and stuffed with facts. His quotations are delicious; and if those prefacing "The Pound in 1967" are cruel to Mr. Harold Wilson (albeit just), those liberally scattered elsewhere are amusing, often erudite, and always useful; except that the well-known Victorian quatrain as told to this reviewer by a Victorian Treasury man ran:

How blest the man, how blest the maiden
pure
Whose income is both *solid* and secure
Arising from Consolidated Three
Per Cent Debentures, payment quarterly.

Mr. Wilsher has done an immense amount of obviously enjoyable research into the micro-economic arcana of British everyday life, and these will surely make his book as much of a "must" by intelligent people's bedsides as by journalists' elbows. How the price of tea has come down in 100 years! How wages have gone up! How the "poverty line" of Seebohm and Rowntree looks laughable now! How differentially has science worked upon prices—domestic aids now cheap as proportions of disposable income if they are mechanical; human domestic ser capital value of some at going rates of pay (Our Saxon forefathers a man slave for a pound sher is not always right labourers got more than shillings weekly as pay Victorian and Edwardi apart from a cottage, Dorset which was one o paying farming countie always stimulating; and to read so well-written ably priced a work. His utterance sounds sinister re-naming of "Bob a Somerset as "Scout owing to the rapid dep our money this year: bob goes, so goes the Wilsher should at once pen to a description of economic antics caused Hungary, and other con both the world wars inflations. *Caveat lector*!

Ancient Greek views of man and nature

A. W. H. ADKINS :
From Many to the One
Constable. £3 10s.

A. A. LONG :
Hellenistic Philosophy
Duckworth and Co. £3.
Stoics, Epicureans and Sceptics
Cambridge University Press. £4 10s.

There is perhaps a natural tendency among the unsophisticated to think of big business as necessarily efficient. How can such vast concerns holding so dominant a place in the market be incompetently run? In fact, as *Anatomy of a Merger* argues, size may merely help to conceal ineffective leadership, defective control, outdated procedures, and sheer inadequacy of a variety of management levels. There is the amazing story of the G.E.C. board of directors, advised to call in management consultants, unable to think of any firm in that business and searching the advertisement columns for inspiration. Mergers result in bigger concentrations of capital and greater diversity of products, thus further complicating management problems and placing even greater responsibility on the man at the top. Succession of able men to the top jobs is shown to be a critical problem, and one not easily solved even with the resources open to the great company.

With this emphasis, *Anatomy of a Merger* does not provide a balanced history of the three companies in the electrical industry. The no very strong comm the account of the dev industry and the dec on the mergers of 196 little discussion of w export markets or labour and with shop Lord Chandos himself ized the later chapter ing", "malicious", and dentions". The results agree that historical ac been sacrificed for jou bellishment in the deli of a highly saleable publishers say, "enthral

In time we may balanced treatment o of G.E.C.-A.E.I., but a tion has been drawn a way to the very rea management efficien industry, and this worth doing. The business history we official, the technical, bustlous—exemplify approaches to a difficu the historical art. The illustrate a common d writing of history. The *Anatomy of a Merger* to emphasize certain aspects of the subject: the result is an highly valuable within a and, moreover, readable comprehensive history firm will certainly be v probably very dull. It will the specialist and make contribution to knowl will not seize the headlin *tomy of a Merger* has d the second half of the century it may be more get a wider public inter problems of the great enterprises than to academics. The conclus that all kinds of business worth doing if they are de

ADKINS :
Many to the One
Constable. £3 10s.

LLEN :
Euthyphro" and the Earlier of Forms
Routledge and Kegan Paul.

ST :
ilosophy
Cambridge University Press.

re three important books on thought, each of which new ground in its own field. r Adkins is well known for mental study of the values nt Greek society, *Merit and sibility* (1960). In *From the to the One* (the epigraph from a phrase in the fourth Plato's *Republic*: "having one person instead of he gives us "a study of lity and views of human in the context of ancient society, values and beliefs". ok is aimed at the general as well as the classical spe- but Professor Adkins's treat- uncompromisingly technical fessional.

only way to understand conceptions of human nature a detailed analysis of the they used to describe certain spects of their experience. of the words used for emo- esponses, for instance, are itable not merely because nuances are lost by the English equivalents, but also, r more importantly, because resuppose a quite different of the human being—a quite t psychological landscape—ur own. Rather than work e conventional translations. r Adkins conducts his ery largely using the original terms themselves, and his proceeds by a close examina- the use and interrelations of *phusis, arete, eudaimonia,* host of other concepts from to the Stoics and Epicureans.

ap with *Merit and Respon-* to which indeed reference is made, and the strengths aknesses of this study reflect r Adkins's earlier interests. ions on Homer and Plato erly. By contrast, the discus- the Presocratic philosophers, th and fourth-century medi- ers, and of the sophists, are inting. Professor Adkins surprising degree of faith in ability of the reports in much iters concerning the views, philosophical vocabulary, of Although he asserts the im- s of the doctors' theories in ing Greek views on human he has finished with the e they provide in a mere ages. Nor do his brief occa- marks on the influence that ophers had on the medical o justice to this complex portant problem. The doctors e to contribute on the ques- values, the central issue of *Responsibility* and one of en themes in this book too. ls that when Professor omes to discuss their "phy- theories, his heart is not k.

r his best in his account of psychological vocabulary, explores the use of such *ochthein, menoainein* and *A pellein*, for instance, in situations which we should lish as threatening, giving lineage, speaking magni- y, or vowing. The lexica ugly give "promise", and "threaten" as transla- e to distinguish these three erent meanings, referring to ect activities, is to obscure ention that the Homeric

Greek evidently perceived between all the situations, in question. What all these situations have in common is that the person "asserts himself" or "makes his presence felt". In Homeric society, which was both a shame-culture and, what is more important, a results-culture, if a person magnifies himself, he is claiming a larger share of other people's attention for himself. "Since it is on the attention of men that one's fame depends—and fame is of paramount importance—anyone who hears such magniloquent words may feel himself 'threatened' to some extent". Professor Adkins concludes that this and other similar terms give an accurate report of some of the psychological pressures of living in Homeric society.

One is reminded of Aristotle's method when, as so often happens, he discusses the range of use of key philosophical terms and identifies what apparently different meanings have in common. Yet Professor Adkins makes less use than one might have expected of the evidence provided by the explicit analyses of terms carried out, for example, in Aristotle's *Metaphysics*. His interest in the philosophers lies in their accounts of behaviour, and he pays much less attention to the influence of their epistemological, cosmological and physical ideas on their own, and their contemporaries', conceptions of "nature" and "human nature". Compared with his perceptive discussion of Aristotle on self-control, Professor Adkins's account of Aristotle's doctrine of *phusis* merely scratches the surface.

Although in the space available in a book of this length the treatment of many aspects of this vast problem is necessarily highly compressed, Professor Adkins argues that, contrary mate the complexity of the subject-matter and he emphasizes how mis-taken it is to talk of *the* view of nature or human nature at any period of Greek thought—let alone of *the* ancient Greek view of nature as a whole. But besides description and analysis he offers also some general interpretations and conclusions. First he takes up one of the main themes of *Merit and Responsibility*, that from an almost exclusive concentration on the competitive excellences, the values of Greek society gradually come to make room also for the cooperative excellences. Secondly, the conception of happiness comes to be more and more internalized; the importance of external factors outside the agent's control diminishes, and happiness is viewed increasingly as a matter of the agent's disposition.

Thirdly, and this explains the title of the book, he sees a development away from a fragmented conception of the human personality (the many) in Homer and many later writers, to a more stable and unified conception (the one) in the Hellenistic philosophers. After recapitulating the main data he has presented in his final chapter, Professor Adkins writes: "The conclusion seems clear. . . . From Homer to Aristotle the characteristic portrayal of Greek personality . . . appears to be far more fragmented than that which we regard as normal." The outstanding achievements of the Greek *polis* in general, and of Athens in particular, were, he believes, bought at a high price. The strains of traditional values eventually "become so evidently impossible to endure" that the Stoics and Epicureans are drawn to construct views of the world and systems of values which remove their adherents from the results-culture and . . . render possible *apatheia* and *ataraxia*, an end of the storm and tumult of the *psuche*; a condition in which the development of a more stable personality should be rendered possible.

But this statement, and the preceding discussion of this point, leave many questions unanswered. Professor Adkins makes much use of the notions of a "stable" or "unified" as opposed to a "fragmented" personality-structure, but these concepts are nowhere clarified nor defined. The "should" in the last sentence of the passage just quoted raises the question of what sort of solution or resolution to the problem of the fragmented personality was provided by Stoicism or Epicureanism. Elsewhere Professor Adkins acknowledges that Hellenistic society is "still essentially a results-culture" and indeed he writes that "in proportion as success and failure were even less within the control of the individual than before, the stresses suffered by the personality must have been even more violent than before". The Hellenistic philosophies are represented as offering solutions to urgent practical problems arising from the tensions of Greek society, but how far the Stoics and Epicureans are supposed to have resolved these problems by taking thought is not made clear.

From the Many to the One is a more ambitious, but a less satisfactory, book than *Merit and Responsibility*. It tackles a vaster subject, over a longer period of time, but at the cost of a certain thinness in parts of the analysis and a lack of clarity on certain basic problems. The issues it deals with are important ones, and it shows that it is not impossible to study the social psychology of the Greeks through the literary remains: but it outlines, rather than covers, most of the questions it raises.

Professor Allen's book consists of first, a translation, with comments, of Plato's *Euthyphro*, and secondly, an essay on Plato's "earlier theory of Forms". He points out the neglect that the *Euthyphro*, along with most of the earlier dialogues, has suffered from, in spite of, or because of, the increase of attention paid to problems in middle and late Plato. His rendering is clear, if uninspired: his comments full of good sense. But the meat of the book is the thesis presented in the second part. Here Professor Allen argues that, contrary to what is commonly believed, a theory of Forms is to be found in the Socratic dialogues. This is not the Burnet/Taylor heresy revived. As the title indicates, the theory that Professor Allen reconstructs is firmly ascribed to Plato (not Socrates) and he insists, equally firmly, on the distinction between the theory in the early dialogues and the "two-world" ontology of such works as the *Phaedo* and *Republic*. He claims, however, that a theory of Forms is implicit in the dialectic of the Socratic dialogues:

> That dialectic proceeds on the basis of assumptions about the essence or nature of things which regulate its work; and if that work ends in failure . . . the touchstone of failure lies precisely in the rules which guided the search. Those rules, and the assumptions on which they rest, constitute a real *theory* of Forms

One of the major obstacles to the acceptance of this view is the testimony of Aristotle, that Socrates did not "separate" the Forms, at least in so far as Aristotle's interpretation appears to be based on a reading of the Socratic dialogues. Professor Allen scores some good points in his attempt to undermine this objection, showing that in several of the relevant senses of "separation", it is quite clear that the objects of Socratic definition must be said to be "separate". He goes on to argue that in the early dialogues the "what is it?" question "has a determinate and technical sense. The answer to it must specify a Form—that is, a universal, standard and essence". But in this talk of a "determinate and technical sense"—and indeed in the description of what is only implicit in Socratic dialectic as a *theory*—Professor Allen overstates his case. He claims that the elements of his theory can be set out precisely: but this involves the use of a sophisticated vocabulary of philosophical terms for most of which there is certainly no counterpart, and often little or no justification, in the original texts. Much play is made, for example, of the use of the distinction between *ousia* and *pathos* in the *Euthyphro*: but many would want to argue that to ascribe anything like determinate or technical senses to these terms at this stage is both unnecessary and mistaken. Professor Allen wants to find the "roots of the notion of essence" even further back in Greek thought, in Anaxagoras, who held that only mind exists alone, everything else being "mixed together". But when Professor Allen suggests that this thesis would prompt questions that in turn lead towards the notion of essence, he seems to read back into the *fifth century problems* that only began to be formulated in the fourth.

Nevertheless although certain reservations must be expressed about the positive conclusions that Professor Allen draws, he has done a service in focusing attention on this problem. The exercise of exploring the implications of Socratic dialectic is well worth while, even though the temptation to interpret the statements of the early dialogues too much in the light of Plato's known later preoccupations is one that must be resisted.

Professor Rist's subject is Stoicism. Some excellent work has been done, in recent years, on previously neglected aspects of Stoic thought, but new appraisal of Stoic philosophy as a whole is badly needed. *Stoic Philosophy* cannot be said to fulfil that need, but it is rich in ideas that help to advance our understanding of aspects of Stoicism. The structure of the book is a loose one: it consists of a series of chapters dealing with particular topics (mostly in ethics) or individuals, for example "Zeno and Chrysippus on Human Action and Emotion", "Cynicism and Stoicism", "Fate and Necessity". There are few connecting links and the overall effect is disjointed. The reader who does not already know a good deal about Stoicism will quickly find himself out of his depth. But Professor Rist tackles some of the most interesting and difficult problems of Stoic interpretation, such as the paradoxes that all sins are equal and that all fools are mad, and the reconciliation of free will and necessity, and he has several new lines of interpretation to offer.

Thus on one topic where his interests overlap with those of Professor Adkins, he suggests that the notion of the *hegemonikon*, or directive element, corresponds not to our idea of rationality, but rather to "what we might call the 'true self' or personality of each individual human being". Like Professor Adkins, he sees the early Stoics as moving towards the conceptions of a unitary self and of human activity as psychosomatic activity, away from the models of conflicting faculties or parts in the soul that we find in Plato and elsewhere. But after Chrysippus—that is after the period dealt with in *From the Many to the One*—Professor Rist shows that there is a return to dualistic notions and to the conception of civil war in the soul. The medical metaphors of health and sickness continue to be applied to the soul, but their role and sense change with the underlying psychological model.

The evidence for early and middle Stoicism especially is notoriously difficult, and interpretations can only be built up from minute and laborious analyses of the fragmentary and often conflicting reports in our sources. Professor Rist's treatment is nothing if not painstaking, even if he sometimes spends what seems a disproportionate amount of space on his disagreements with other modern interpreters. Nevertheless, for those who are not deterred by the somewhat turgid style, there is much to be learnt from the essays on Stoicism in this book.

The challenge of Erasmus

GEORGE FALUDY :
Erasmus of Rotterdam
298pp. Eyre and Spottiswoode. £3 5s.

The author of this new biography of Erasmus is a poet who, having left Hungary after the events of 1956, now lectures at Columbia University. He is the author of an autobiography, a historical novel, and several Hungarian translations from medieval and Renaissance texts. His biography of Erasmus shows a wide knowledge of Renaissance texts, issues and attitudes. Unhappily it transforms all of them into an unhelpful confrontation of -isms and reflects a view of Erasmus which is certainly twenty and perhaps forty years out of date.

Mr. Faludy has many of the virtues essential to a biographer. He is widely read in the background to the period and knowledgeable about its history. He totally sympathizes with his subject as he understands him. He is often stimulating, occasionally perceptive and, one assumes, unintentionally provocative. Indeed, this biography will certainly infuriate scholars concerned with the present state of Erasmian studies. It follows what is essentially Huizinga's view, and where it departs from Huizinga, the interpretation is that of Renaudet's *Etudes érasmiennes*, long since demonstrated to be untenable, for all its remarkable erudition. What is offered here is no undeniably easy entry into the esoteric preserve of Erasmian studies, less misleading than some and more accessible than most.

The real difficulty is that this is a work of *vulgarisation* in an area where successful *vulgarisation* is not yet possible. Renaissance scholarship, until recently neglected by our universities, is intensely demanding. Evidence, even about Erasmus, is often scarce, confusing or conflicting. There are no agreed definitions of the Renaissance -isms. But Mr. Faludy is not inhibited by the state of scholarly discussion, if indeed he is aware of it. "Nominalism", "Scholasticism", "Humanism", and the rest are all bit off in a paragraph or two. Nothing is unravelled, but Gordian knots are cut from Erasmus's birth to his death. A certainty and a solution are imposed on all the difficulties. If the author had not been exceptionally sensitive to the personality of his subject, the disaster would have been total. As it is, his biography presents a wilfully oversimplified account of Erasmus's life and times, often inaccurate and always devoid of nuance, but partially redeemed by wide reading, extensive background knowledge, and flashes of real perception.

The controversies—as about the date of birth, the authorship of the *Julius Exclusus*, and the stay with Aldus in Venice—are all steamrolled. Erasmian humanism once more seems incompatible with Erasmian religion. From 1524 Erasmus's views are said "clearly to be anticipating the 'natural religion' of the eighteenth century, much more a foretaste of Rousseau than of any subsequent Protestantism or Catholicism". Erasmus's difficulty in reconciling a theory of effective free will with a non-Pelagian theory of grace is simply ignored. Conjecture is everywhere dressed up as fact.

Roland Bainton's *Erasmus of Christendom*, published last year, is a much better introduction to Erasmus. But established scholars, aware of the ambiguities in the evidence, should still read *Erasmus of Rotterdam*. Its range of background information is impressive, and the sparkling distance between the known evidence and this over-confident and sometimes clearly erroneous interpretation can clearly still provide an experience which, challenging a new orthodoxy, is stimulating.

Young climber

DENNIS GRAY:
Rope Boy
320pp. Gollancz. £2 10s.

The last mountaineering autobiography we read began, "I was born in 1930". *Rope Boy* begins, "I was born in 1935". Shall we soon be reading autobiographies of mountaineers in their twenties? Maybe so if, like Dennis Gray, climbers begin their careers at eleven and accomplish their first major Alpine route while still in their teens.

The most vivid writing in *Rope Boy* is to be found in the early chapters about those colourful groups the Bradford Lads, the old Rock and Ice, and the Creag Ddu: the period bridging the 1940s and 1950s which Joe Brown wrote about in *The Hard Years*. A passage pin-pointing a major social change between then and now reads:

> In 1953 the news came of the ascent of Everest. This meant as little to us personally as reading *Annapurna* had to me, and for the same reason: no working class climber had taken part.

But nevertheless *Rope Boy* is full of nostalgia for the good old days and sometimes reads more like the autobiography of a middle-aged mountaineer rather than of a young man in his thirties. It is not a happy book. The author is dogged by bad weather and loose rock on many of his Alpine ventures. On his expeditions he experienced difficulty in acclimatizing to heights and was also troubled with personality problems. Of the three Himalayan trips described, the most ambitious was a six-man expedition to Gauri Sankar, 23,440 feet. It was not successful, though Don Whillans and Ian Clough twice reached a height of 22,000 feet.

For the future, with modern technological advances, Mr. Gray advocates small parties of not more than four for such peaks as Gauri Sankar, which should be climbed "Alpine style" with no fixed ropes and no porters beyond Base Camp. Such peaks, he hopes, will be "climbed not conquered". The author concludes:

> The large expedition should be a thing of the past: an large party, equipped with the best money can buy and with plenty of resources, can be successful, but such climbs, henceforth will be hollow victories.

Indeed, this may well be the logical evolution of *The Expedition Game* as predicted by Tejada-Flores in his masterly *Games Climbers Play*. But Mr. Gray's categorical pronouncement is premature. The recent successful ascent of the South face of Annapurna was certainly no "hollow victory".

The most fully successful expedition was to the Andean peak Alpamayo, 20,100 feet, during which Ned Kelly made his outstanding film *The Magnificent Mountain*, was awarded the Murio Bello trophy for mountain films in 1967.

The final chapter, "Questions and Conclusions", begins: "Tracing my climbing career in this book has been a fascinating experience." For the reader the main interest lies in the variety of areas visited and the widely differing types of climbing described: the developing character and personality of the author remain elusive, and only a few of the bewildering number of names mentioned ever come to life.

Some of the illustrations are first-rate, and the portraits are excellent.

Bandit or bore?

CHARLES OSBORNE:
Ned Kelly
200pp. Anthony Blond. 35s.

Despite the publisher's absurd claim that *Ned Kelly* is "the first complete and analytical study of the Australian bandit to be written" and "the definitive biography" (boasts which will certainly arouse incredulous mirth down under) this is really a modest biographical essay and as such deserves fairly modest notice. It probably *is* the first book about Kelly to be addressed to English readers (the aftermath, no doubt, of the Jagger film) and, even if it is not snapped up in Melbourne or even Sydney, it can be commended here as on the whole a sensible, reliable and adequately illustrated summary of Kelly's really very short career as a bushranger without too much beating about the bush.

Such minor aberrations as calling David Syme's radical Melbourne *Age* a "conservative" newspaper and the ingenuous statement that after the Eureka bank raid, the police at the request of the banks sent constables to guard "*every branch in the colony*" are exceptional, and it is frankly refreshing to read anything about Kelly which is under rather than over-written. On this showing there may even be something to be said for assessing his career at a slightly disenchanting distance, though the recent description of him by the Manager of the Melbourne University Press as "the great colonial bore" suggests that obeisance at his shrine is no longer universal even in the Antipodes. Analytical Mr. Osborne (himself an expatriate Australian) is not, and the niceties of Kelly exegesis are absent, but he at least succeeds in making explicable the extraordinary Kelly charisma, and why Eric Hobsbawm deemed him worthy of membership of his club of bandits.

Despite the useful documentary appendixes the book bears little evidence of original research. There is a brief bibliography at the end, but the author is strangely reticent about the precise range of sources he has consulted, and there are no acknowledgments to librarians or archivists. Whether, in compiling it, he ever got closer to Kelly country than the British Museum Reading Room is therefore doubtful, though he claims familiarity with the present botanical state of the site of the Stringybark Creek massacre and recalls sighting Ned's brother Jim in Eureka in 1946.

Clearly, anyway, before a definitive biography is feasible, there is still plenty of work to be done in Australia on such tangled issues as how far what happened around Glenrowan was really just an exported and protracted Irish brawl: the number of Irish in the Victorian police seems to have been remarkable and Kelly, though locally born, evidently regarded them as traitors to Ireland by siding with the "Saxon yoke". Mr. Osborne is rightly sceptical about the theory that Kelly hoped to foment a fully-fledged revolution and set up a Republic of North[illegible] or even a United S[illegible]lia, but Ned's cause quality of law enforcement Victoria is very thize with: "If [illegible] public that men are bad treatment", his death cell, "and taught that they are madness men they re treat, my life will thrown away." Its articulateness had an

The issue of the homosexual indic[illegible] serves longer shrift t[illegible] (or Australian Ka[illegible] pared to give it. O[illegible] example, we are Kelly was secretly local girl; on the Kelly's earnest assu brother Ned was mother that he b Since Kelly died sa "the public at lar name" it would lik ing to know who were (7 per cent tioned the Governo prieve. Certainly, *Punch* thought it last word when it hanging of "Edward Coward" a mean derer, Traitor, Hypocrite, Kelly's ability to g quality of face, his articulateness, and the light beyond the grave in the old Irish composure in the face of with the reinforcement a new nation in dying legendary heroes, [illegible]

Man of the trees

RICHARD ST. BARBE BAKER:
My Life—My Trees
180pp. Futterworth. £2.

For fifty years Richard St. Barbe Baker has devoted himself to one cause—that of persuading people to plant trees and preserve the forests. He was born in Hampshire, the son of a devout Evangelical from whom he inherited a simple but firm faith which he has never lost. At one time, when he was studying in Canada, he took part in Christian missionary work, but after the First World War he came to see that his true mission was that of making the nations of the world understand the dangers of soil erosion and the spread of desert.

In 1920 he went to Kenya, as a forester, and there organized the planting of thousands of trees by young African warriors. From this operation he caught the idea of founding The Men of the Trees, which was at one time suspected of being an anti-Catholic secret society! In later years he travelled over all five continents, lecturing, writing, broadcasting, interviewing statesmen and churchmen. In America he headed a campaign to save the Californian Redwoods; in London, he carried his banner, "Join the Green Front", to Hyde Park and was able to persuade the Ministry of Works to spare the Broad Walk elms.

His energy was prodi[illegible] two expeditions to th[illegible] at the age of seventy- whole length of New north to south. Today his home in that country to look back with s new schemes to reclaim the desert in many world. In some area says, the planting of trees has "helped to production by up to cent", while in Chin are holding back the Gobi Desert and the "becoming a tree wa two thousand miles".

Some of this autobio[illegible] rather stiffly and mec[illegible] ing of experiences wh[illegible] has handled elsewhere manner. Yet, while s[illegible] ary agility may have mains as fervent and ever:

> I look at it like this: one-third of his skin he surgeons say, "He's had it" loses one-third of its b[illegible] the earth loses more than green mantle and mo assuredly die. The wate beyond recall and life impossible.

That is what he has b[illegible] half a century, and h[illegible] more and more pe[illegible] compelled to listen

World citizen

TERESKA TORRES:
The Converts
308pp. Hart-Davis. £2.

Marek Szwarc, the Polish sculptor, was converted from the Jewish faith to Christianity after ten years of reading and thinking which followed his first sight, as a boy of sixteen, of the cathedrals of Notre-Dame, Chartres and Rheims. Immediately after his baptism he and his young wife, who was baptized with him, left Poland for France, to spare their parents the pain and shame which would have come with knowledge of their apostasy. Even in Paris their daughter, the author of this book, grew up as clandestine a Catholic as any small Christian in the catacombs, with every attendance at Mass a surreptitious expedition. She was thirteen when the secret was revealed by a chance visitor from Poland, who saw her celebrated father kneeling in Notre-Dame. The immediate consequences for the family were total rupture from their relatives in Poland and something like persecution from members of the Jewish community in Paris, but for the child it meant transfer to the convent school of which she had long yearned to be a pupil and which fulfilled her expectations by turning out to be a happy, intelligent and relatively enlightened establishment.

By all the canons such upheavals, so many complicating factors in life, should have led to conflicting loyalties and confusion of identity. Not otherwise, Tereska, influenced by a father who taught her that Catholicism had its roots in Judaism but had improved on it, found only richness in being a Polish, French, Jewish Catholic. Neither, she recalls, did she encounter a trace of antisemitism at her convent school.

The lyrical half of Miss Torres's life ended, as the lyrical half of her book ends, at Dinard on September 3, 1939. The war led her, by way of Portugal, to England and service in de Gaulle's Women's Army Corps. She is particularly successful in conveying the overcharged atmosphere of a woman's barracks in bombed London, and the loneliness of exile which drove so many schoolgirl soldiers into affairs with Free French officers twice their age and even more rootless and desperate.

The author herself, at twenty, married a brilliant young man of her own age, Georges Torres, son of the Paris barrister and deputy. Three months later he was killed in action with Leclerc's division in France, leaving his widow pregnant of a daughter. She was cared for first by her husband's stepmother the Suzanne who was later to become the wife of General Massu and herself to write a book about her experiences as an ambulance driver later by his mother, the legendary Janot, who followed Léon Blum to Buchenwald, married him there and brought him out alive. For the m[illegible] Tereska's Paris addr[illegible] Montparnasse to a[illegible] Pajuis du Luxembo[illegible]

The young [illegible] unfinished novel, *Lamiel*; who in her [illegible] Hugo, who wrote of him in down and [illegible] *Les Misérables*, and had behind her *compliments*; Théophile Gautier, for a whole life [illegible] gem on Lacenaire calls him again, with marriage [illegible] enfred of the gutter"; Régé- journalist Three mon[illegible] foreau; Maxime du Camp; born of it, respectiv[illegible] Brereton; and H. B. Irving. London and Chicag[illegible] ore importantly, Lacenaire's now divides its time [illegible] exerted itself on Dostoev- York, France and [illegible] wonder that, in 1948, [illegible] earlier writers, Dostoevsky that Gury Davis, wo[illegible] acenaire a hyperbolic, con- ented ideas and hope[illegible] expression of a hostility been planted in her[illegible] inched at nothing coupled emarkable capacity for ana- ils own nature. Thus he ed a one-man laboratory- hological psychology. His image is clearly traceable in nd *Punishment*, *The Idiot*, clearly, in *The Devils* *Raw Youth*. His name in three places, in the note- or *The Idiot*, in Part III, of that novel, and in the ks for *The Raw Youth*. image returned to Dos- repeatedly over a span of years or more.

evsky's interest in news- ports of crimes of violence is n and understandable in a had spent four years in a prison in constant associa- killers. More than once he terials for his fiction from ports. One recalls in connex- *The Idiot* the Umetsky trials of the murderers orsky and Mazurin, and peasant Balabanov; who friend's throat for the sake

me in 1860, the year fol- return from Siberia, Dos- encountered a serialized of famous crimes, *Causes célèbres de tous les peuples*, Armand Fouquier. In successive fascicles, g in 1857 and concluding in comprising in all nine Lacenaire's story appeared I, Cahier 1, pages 1-32, illustrations. This and six trials appeared in Time"), the journal Dos- ounded on his return to ourg. Their source was indi- vaguely as a foreign one.

acenaire and askolnikov

KATHARINE STRELSKY

IS MAN is immortal." The ournalist, Léon Gozlan, alzac's secretary, so judged François Lacenaire shortly Conquier's work is now established.

The first of these trials, Lacenaire's, appeared in the second issue of *Vremya* for February, 1861. It was the lead article, and it occupied fifty pages. A footnote on the first page, signed "Editor" but known to be Dostoevsky's, announces the series to come as:

> More interesting than any kind of novel, since they throw light on such dark aspects of the human soul as art does not like to touch on, and, even if it does, it does so only in passing. . . . Apart from the theoretical judgments included so often in our journals, the recognition of the practical and tangible applicability of these theories to various trials in the West would also be not without usefulness.

Then follows his judgment of a man Dostoevsky knew only from others' writings, but a man whose archetypal significance left a lasting impression on him:

> The chief concern of the present trial is the phenomenal, enigmatic, terrible, and fascinating personality of a man. His base instincts and his cowardice in the face of poverty made him a criminal, and he dared to exhibit himself as a victim of his century. And all this out of boundless vanity. A type of vanity carried to the last degree. The trial was conducted with courage and impartiality and was recorded with the exactness of a daguerreotype—a physiological diagram.

A linear comparison shows that the Russian text closely follows Fouquier's, with only slight abridgment. There is no indication anywhere that Dostoevsky ever saw Lacenaire's *Mémoires*. Fouquier's account is itself a compilation from unnamed sources. It contains a poem, "L'insomnie d'un condamné", known to have been a forgery Lacenaire repudiated; it does not appear in the *Mémoires*, but Dostoevsky reprinted it in the original French. Moreover, in this writer's opinion, Dostoevsky would have selected others, such as "Ma Conversion" had he been able to see the *Mémoires* with its collection of poems.

Lacenaire and Avril his accomplice were guillotined on January 9, 1836, for the coldly calculated murder of Chardon and his mother, vicious products of the Paris slums. This was but one of a long series of crimes dating from his childhood. Born near Lyon in 1800 (or perhaps 1803), he set himself against humanity at the incredibly early age of eight. From then on he became a delinquent, a thief, a forger, a counterfeiter and gambler, a deserter from the army, a duellist (the slayer of Benjamin Constant's nephew), and finally a murderer by profession. He took his chosen career seriously. He got himself imprisoned for robbery for a year so as to learn from other criminals the necessary skills to qualify himself as a leader, a Napoleon of crime. He killed without a trace of conscience or feeling, without either remorse or fear. His sleep at night was untroubled. Suicide was impossible for him—a point of vanity. "As a murderer", he said, "I understood that I had set up a bond between the scaffold and myself, a contract; let my life belong to me no more, but to the law and the executioner, not as an expiation, but as a gambling debt." He insisted that his role was forced upon him. "The moment came in my life when my sole alternative to suicide was crime. . . . My head was at stake; I did not count on impunity."

It is thanks to the bibliography supplied by Philip John Stead, the English translator of Lacenaire's *Memoirs*, that their derivation from Fouquier's work is now established.

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Lacenaire: an unsigned lithograph from Charivari, *November*, 1835.

Throughout the three days of his trial (November 14-16, 1835) he sat with perfect equanimity, smiling slightly at times. At its close he rose and addressed the court with eloquence for an hour, without notes and without hesitation. During the two months before his execution he granted audiences to journalists, aristocratic ladies bringing fruit and scented notes, and a phrenologist. He allowed a life-mask to be made of him. He wrote his memoirs and composed verses. His sang-froid never deserted him.

On one occasion only did he expose his vulnerable spot. "Do you think they will despise me?" he asked. (One thinks of Stavrogin's like question of Bishop Tikhon: whether anyone could regard him as a ridiculous figure should he publish his confession.) The possibility of being scorned was the one thing that moved Lacenaire. His equanimity and his complete frankness during the trial, his intelligent self-analysis, the bitter misanthropy of his poems, and a certain elegance in his demeanour—all these made of him a perverse hero whose fascination still exists. In mapping the origins of his alienation he anticipated much of what is now common knowledge about the pathology of the psyche. He set forth what it meant to him to have an autocratic father whose ruling passions, after making money, were the clergy and the nobility; a pious mother, married off at eighteen and compelled to endure thirteen agonizing pregnancies; and an elder brother constantly favoured over the younger. The sombreness of his family life and the narrowness of social and moral values in the community fostered egocentrism and mutiny in him. The natural search for his own identity soon hardened into a total hostility to mankind.

There is a passage in Dostoevsky's first notebook (No. 3) for *The Idiot*, describing his initial idea of the Idiot as a proud, vengeful figure capable of murder, that sounds like Lacenaire:

> As a child he ought to have had more beauty, more impressions of loveliness, more encompassing love, *a better bringing-up*. But now, though he has a thirst *for beauty and the ideal, at the same time he has no belief in the ideal*, or rather, he does have belief but no love for the ideal. Even the demons believe and tremble.

Neither the notebooks for *Crime and Punishment* nor the novel itself mention Lacenaire's name, yet there are striking points of likeness between Raskolnikov's murder of Alyona and her sister and Lacenaire's murder of the two Chardons. It is difficult not to think that the salient, archetypal image of Lacenaire was in Dostoevsky's mind as his novel took shape. Philip John Stead has noticed the likeness:

> Sometimes there is a premonition in his [Lacenaire's] writing of the predicament of Raskolnikov in the nightmare squalor of Dostoevsky's Saint Petersburg. It is no justification of Lacenaire's crimes to trace his awareness of social evil, yet it is a part of the man who committed them . . . He planned in Raskolnikov's cold fever, but the ill in him was more deeply rooted; he was never blessed with Raskolnikov's salutary suffering. His attempt at finding a logic and imposing it upon the story of his life was dreadfully successful, for it contented him.

Whatever else *Crime and Punishment* is, it is a study of human aggression—not out of passion or mindless brutality but out of a mischievous ideology coupled with a distorted ego and an underdeveloped heart. To what extent the early drafts of the novel were aided—or impeded—by the impressive figure of Lacenaire remains a question; but certainly the latter's articulateness must have been in Dostoevsky's mind as his protagonist took shape. Lacenaire, though, was a Frenchman, a product of French culture, French history. Moreover, he was irredeemable, a feature not suited to Dostoevsky's purpose. If Raskolnikov was to be a metaphor for the alienated and impoverished intellectual, he had to have what Dostoevsky regarded as a national characteristic; a capacity for suffering and redemption. To convert the valuable example he saw in Lacenaire of the nihilism of the West into a purely Russian form imposed a formidable task of transposition. In the end he selected certain exterior aspects of Lacenaire and his crime, but Raskolnikov's character and its development are completely divergent.

Superficially, Lacenaire and Raskolnikov have a good deal in common. Both are gifted young men, educated, cursed with poverty and driven by the obsessive desire to dominate. Both are influenced by Napoleon and Rousseau. Both derive from the provincial bourgeoisie, both are academic dropouts. Both are atheists, deeply embittered, hostile to society. Both are motivated by a craving for vengeance, and both gravitate to the most squalid environment. Lacenaire publishes an article, "On the Prisons and the Penal System of France". Raskolnikov publishes an article, "Concerning Crime". Both are inordinately proud, but underneath this pride is a gnawing sense of inadequacy. Neither is a sadist. Neither contemplates suicide. Both accept their punishment. Both are attacked by their fellow prisoners. Both are symptomatic of the disorder of their times.

The pattern of the Chardon murder resembles that of Raskolnikov. A low person, living in a two-room flat in the slums, was supposed to have secreted a large sum of money. Not only this person was killed, but also a second one who happened to be present. Instead of a lot of money, only a trifling amount was found. An axe played a fortuitous role in doing the deed. A clock struck at a critical moment. New visitors almost discovered the crime but went away unaware. A valueless object from the loot was thrown into the river. The killers escaped temporarily. They ultimately confessed and were sentenced.

Here the stories diverge sharply. Unlike Lacenaire, Raskolnikov is not conscienceless. He suffers because of his crime. When his fellow convicts show their abhorrence of him, his anguish is intensified. Lacenaire is incapable of love. Raskolnikov is emotionally retarded. Once his vanity and his drive to dominate are uprooted, he can begin to give and accept love. In the spiritual and moral hospitalization of prison he learns a new orientation to life.

Some of Lacenaire's traits seem to have been transposed to Svidrigailov. The notebooks record:

> Svidrigailov knows mysterious horrors about himself that he tells no one, but they are revealed by the facts: a convulsive and bestial need to rend and slay, coldly passionate. A wild beast. A tiger. . . . He displays his opinions, as if by chance, extremely remarkable opinions. It is obvious that he is a thinker.

Like Lacenaire, he is devoid of any positive philosophy:

> If I were a socialist, I would certainly go on living, because I would have something to do—no one is more convinced than the socialists. And after all the principal thing in life is to have a conviction. . . . Socialism—means the despair of ever bettering man's lot, it means organizing despotism, and this is what they call freedom!

At the end of the last notebook there is this entry: "Svidrigailov—despair, the most cynical." It perfectly applies to Lacenaire as well. Svidrigailov shoots himself. Lacenaire so lives that he keeps his appointment with his "belle fiancée", the guillotine.

The other six trials Dostoevsky published in *Vremya* were also celebrated: Marie Lafargé, Madame Lacoste, Jacques Besson, Joseph Lesurques, Queen Caroline of England, and the gang who murdered a jeweller named Péchard. With the suspension of *Vremya* in April, 1863, the accounts ceased. In the last issue there was an essay-review by V. P. Popov, a specialist on jurisprudence, entitled: "Foreign Literature. Crime and Punishment (Sketches from the history of criminal law)". It discussed five studies in criminology, including *Causes célèbres*, without any further bibliographical identification. It could hardly have been other than the four volumes of Fouquier's compilation that had then appeared.

The words "Crime and Punishment" as a title thus were used in *Vremya* three years before Dostoevsky's novel.

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Behind the lines

JOHN LEWIS:
Anatomy of Printing
The Influences of Art and History on its Design
228pp. Faber and Faber. £10.

John Lewis is well known for his work as a practising designer and for his books on printing history and graphic design. Readers familiar with his other publications will not be surprised by his latest book, though they may find its title somewhat misleading. Mr. Lewis's approach is an ambitious one, and he has produced a wide-ranging book in the grand manner on the theme of printing and civilization. He outlines the various forces which played a part in the development of the manuscript book and printing in Western Europe from the early Middle Ages to our present computer age. He describes the growth of book hands, the invention of printing from movable type, the spread of learning by means of printing, the influence of men such as Erasmus and Luther, the use of printing for artists for the multiplication of pictures, and the stylistic influences on printing of Renaissance, Baroque, and Rococo art, of the Gothic Revival, Neo-Classicism, Art Nouveau, and the many twentieth-century art movements. He writes with verve and enthusiasm. He is not afraid to record his own judgments of the past, and the result is a stimulating book which invites challenge.

Mr. Lewis's principal concern, as outlined in his introduction, is to explore an interest in the "interaction between the printing press and the artistic, social, religious and economic backgrounds of the Western World"; and there can be little doubt that a similar intention lay behind the best general history of printing published in recent years, S. H. Steinberg's *Five Hundred Years of Printing* (1955). All the same, *Anatomy of Printing* is very different, and it is clear that Mr. Lewis's prime interest was in tracing developments in the appearance of printing and relating such changes in style to the major movements in art and architecture. He justifies his approach in the introduction:

> Printing is communication. That methods of communication are changing at a great rate and that computer setting is a long jump ahead of hand composition does not alter the fact that the result is a thing seen.

There is little to challenge in such a statement; but, though the title suggests that the book is concerned with the whole background and structure of printing, there is comparatively little in it about the growth of technology and commerce. Yet these were important factors, not only from the social point of view but also because of the influence they exerted on the actual appearance of printing.

It is difficult to reconcile the author's general approach in this book with the statement he makes in relation to the sixteenth-century French printer Geofroy Tory, that he was "one of the first to follow, at least on occasions, the only absolute rule of typography, that is, he allowed the sense of the words to govern the typographic form they should take". He paints a vivid picture of the development of the visual arts in Western Europe and introduces printing at points where stylistic influences are at their clearest. As a result, he concentrates on the pictorial and decorative aspects of printing, and bread-and-butter elements such as book types and conventions tend to be neglected. Why is it that Fournier's decorative types so obviously reflect the age of Rococo, while the types he designed for text setting appear not to do so?

Much care has been lavished on the design of the book, and its physical form warrants special consideration. It is an attractive letterpress production with fine illustrations running alongside the relevant text and halftone plates (both monochrome and colour) grouped among the text pages. The text paper is a cream laid, and the art paper for the plates matches it perfectly in colour. The whole work has been impeccably printed by W. S. Cowell of Ipswich under the direction of the author.

The use of line blocks for most of the illustrations helps to give visual impact, but the page or sheet areas have not been defined, which sometimes leads to confusion, especially where facing pages of a book are shown together. Some of the captions are not as specific as they really should be in a book of this kind, and it is to be regretted that there is no indication of the sizes of the originals. Nevertheless, the overall impression is of a delightful book which will provide a constant source of visual pleasure.

It is a pity that it was decided not to indent- or otherwise indicate- the openings of paragraphs; this becomes mildly irritating to the reader who, on occasions, finds himself in the position of not knowing whether a paragraph break was intended or not. Would Geofroy Tory have approved of such a practice? Conventions, such as the indenting of paragraphs, are part of the anatomy of printing, and it is strange to find the visual form of a book which is concerned with the growth of graphic communication so unnecessarily obscuring (albeit marginally) the structure of its message.

B.M. French S.T.C.

V. F. GOLDSMITH:
A Short Title Catalogue of French Books 1601-1700 in the Library of the British Museum
Fascicle 1: A-B. 76pp. £5.
Fascicle 2: C-D. pp.77-156. £4 10s.
Fascicle 3: E-G. pp.157-240. £5.
Dawsons of Pall Mall.

A comprehensive review of this important work can more usefully appear on its completion, in ten or eleven parts. Meanwhile something can be said about its arrangement, background and, even more tentatively, what it reveals of the British Museum's holdings in this field. It is already clear from these fascicles that religion—including biblical texts and liturgies—and history—including official acts and political pamphlets—are relatively more abundantly represented than literature; in fact the separate Mazarinades (three large collections of them) are likely to account for about one-fifth of the total number of entries.

In literary texts the British Museum is appreciably weaker; among the authors covered by the first seven letters of the alphabet, Agrippa d'Aubigné is virtually complete, Boileau and Bossuet relatively so, Madame Deshoulières completely unrepresented. Pierre Cornellie irregular, with no collected editions before that of 1660 and gaps among the first editions of the separate plays, and of Furetière's *Roman Bourgeois* there is no edition at all.

One of the best features of this catalogue is the independent serial-numbers for each letter of the alphabet; the number of each entry is printed in darker type and enclosed in square brackets at the end, harmonizing with the general typographical layout, which is very pleasing. Another excellent feature is the admission of books in English or Latin printed at Douai or St. Omer, which are important for the period and well represented at the British Museum. A less happy decision was to include, apparently with no special designation, entries for books destroyed during the Second World War, whether or not they have been replaced.

This work bears no relation to the series of short-title catalogues of foreign books published by the British Museum between 1921 and 1966. So this private enterprise, while satisfactorily filling a gap, presents certain disadvantages. It is far from uniform in size with the official catalogues and it seems unduly expensive; at some £50 for the complete work, unbound, its price compares unfavourably, even though it will contain 50 per cent more entries, with the British Museum's own bound *Short Title Catalogue of German Books* (1962), which costs £6 6s. Furthermore it was not considered necessary to provide any of the museum's own catalogues with a translation of the preface into the relevant foreign language. The publishers of the work under review having decided otherwise, it would have been a good idea to have had the "Avant Propos" (*sic*) to this work proof-read by someone proficient in French; when the present reviewer had noted five mistakes in the first eighteen lines, he could not bear to read on.

563 without 4d.

JOEL H. WIENER:
A Descriptive Finding List of Unstamped British Periodicals 1830-1836
74pp. Oxford University Press for The Bibliographical Society. £2.

In the course of research for a full-length history of the movement for the repeal of the duty, placed on periodicals as well as newspapers as a result of "Peterloo", Joel H. Wiener found 563 titles on which the fourpence had not been paid and which were therefore unstamped. His findings have been put together as a bibliographical tool, one which booksellers and collectors may also hail, in which he has set out dates and frequency of publication, price and size, the names where known of those responsible, and the holdings in institutions. His brief notes on the contents of each are of historical interest, since they suggest the range of what was wrong in England and Scotland before and after the Reform Act.

The majority of the periodicals were short-lived. A few changed their titles to evade the law, the authorities no doubt caught up with others; many however must have collapsed for economic and technical reasons. The working-class *Political Handkerchief*, printed on cotton to escape duty, would at fourpence have been out of the reach of its readership. Aberdeen could hardly have supported four unstamped periodicals: a *Pirate*, a *Gleaner*, and a *Mirror* as well as *The Layman's Preservative Against Popery*. It is astonishing that *The Yorkshireman* could survive for at least 120 issues in Pontefract, when it was run in the Quaker interest: unless it depended on private funds.

New technical innovations in presses and typesetting were making periodical production easier: this is reflected in the length of the list. The strain however continued until after mid-century, when mechanical casting, rotary printing, cheap paper, and fast distribution by rail were possible.

There was something unstamped for all—boys and girls, vocalists, reciters and conjurers, as well as revolutionaries. The innocent recreations of the middle-class parlour were in law one with the plottings in cellars of latter-day Cato Streets. The giants, however, were the police gazettes and the "useful knowledge" miscellanies and cyclopaedias. Facts and reality were what the mass readership wanted, and the list supports the claim of the reformers that the Stamp Act and its associated taxes on paper and advertisements were taxes on knowledge—if not always in the Jowett sense.

Against reason

THOMAS VARGISH
Newman: The Contemplation of Mind
191pp. Clarendon Press: Oxford University Press. £2 5s.

Newman has suffered much from being called subtle, which to most people means cunning: something he certainly was not, for all through his life he got himself into what he called hot water by failing to see how other people would react to things he said. Yet subtle, in the sense of discriminating, of cultivating delicate perceptions, and of keeping before his mind a wide variety of facts and ideas when formulating a theory—subtle in this sense he was, and it is this intellectual and psychological finesse which makes his works still hunting grounds for students not content with the beaten paths in philosophy and theology.

Thomas Vargish, in his preface, writes of Newman that "in his contemplation of mind he may best be seen as an independent but superbly acute epistemologist, moving with unusual delicacy and power from the human fascination with the human unconscious to the human aspiration to know the will of God". He thus states his intention "to outline [Newman's] epistemology as directly and clearly as its complexity permits and then to demonstrate its relevance to the interpretation of those of his works which are most widely read and taught". It must be said that he succeeds better with the first of these tasks than with the second.

Mr. Vargish is at his best in the exposition of what he terms Newman's philosophy of mind, drawing on the famous sermons, on early essays, and using Newman's own words wherever possible; he discusses carefully the meaning of Newman's use of such loaded concepts as imagination, idea, conscience, &c. Although he uses the *Grammar of Assent* to show how Newman's basic ideas on psychic activities (Mr. Vargish's description) persisted throughout his life, his emphasis lies on the earlier period, and this unfortunately has the effect, when he goes on to his interpretative chapters of evaluating the importance of what may be called Newman's "Catholic period". As an Anglican combating the liberalist methods and because he felt were an ongoing implying that all a matter of ment he contemplated form of liberalism the subject of a "heniical movement", said when he was a temple in a prophetic Rome. But this is the great new fact of the Newman was century." That this famciples and policy is for us now a cliché is emerged in the use of how remarkably proand which, in complete's words were. What is of the Ultramontane perceived, however, is the called liberal, markable change which

The Newman id in theology as a result Acton's supporting owly that even theologians of liberal Catholicism aware of the vehicle which has been necessiment of the papal which has been necessicians, as he once makes an apparent vious volumes of *Evangelium Romae. Theology in the* has a distorting *century* Vargish is dealing have been provided with *University* and from the monumental and tional aims. He ple second edition of *Religion in Geschichte und Gegenwart* man's idea of a in a university 1927-32), showing the of what it was in biblical scholarship and ends in themselves ing of the vigorous diamean for Newsteen theology and other for students' me But until this wide excurpursue its own was made concrete in a logy was to go nenical approach to the and at the same enterprise, there was no that students ca advance. This is what and religious ent Pelikan documents and same persons. with the new selection in In this chapter volume of this excellent the novels and s Vargish draws very convincingly that side of Newman be a misreading of the tic in the mod at to interpret the ecumeinsidious lure dent of the twentieth centhe world; but le expression of the ghetto ently aware of Christianity or as a of his character from the problems of what he calle ary life". This is indeed beauty) and d minds, especi room to grow has been a lady on Ne man's genius have this study cuted, of the so well how t Victorian soci of the Cross

Ratio and revelation

PER ERIK PERSSON:
Sacra Doctrina
Reason and Revelation in Aquinas
Translated by Ross Mackenzie
317pp. Oxford: Blackwell. £2 10s.

The appearance of this book in English translation is likely to arouse nostalgic musings in those who remember the lively discussions to which it contributed when it first appeared in Swedish thirteen years ago. In spite of the language barrier, the contribution was known to be distinctive: a Lutheran approach to the interpretation of St. Thomas Aquinas, as daring in its way, given the volume of specialist research in each case, as a Catholic interpretation of Luther. The excellent English version of the book justifies its considerable reputation, though the discussions in which it shared and the tradition in Thomist studies which supported them seem strangely remote. But Dr. Persson's study is substantial enough to stand firmly on its own feet: it dates only in a fairly insignificant ambiguity of reference to "modern" Catholic theology, and a couple of references to Vatican II, inserted early on in the English version, still any protest the reader might want to make.

Dr. Persson sets himself the task of analysing the interplay of *ratio* and *revelatio* in Aquinas. This involves him in both exegesis and evaluation, the exegesis extremely well informed in the sources in Aquinas, especially the commentaries on St. Paul (too often ignored by professional Thomists), and discriminating in its use of secondary studies: the evaluation firm one of five cities selected al treatment". If Bath then passed protected, what hope is aim require buildings of less obvious archiderable areas of it? Mr. Coard's rather work, it is hardly little book of delicately exegesis should of vanished, architectural every detail. But how is how hard it is to pretechnical detail are laughingly called plain that in spite on Areas from death by a seriousness and architectural cuts. A inquiry he looks ills off here, a cornice thought an even brackets and old shop for a just appreplaced; street lamps and man's theology: gs are quietly removed. ophical curiosity, house is left empty and early life of St. from vandals and how as a child then the whole terrace repeatedly asked The artist's examples God?'", illuminate from only the centre of word *Deus*; for most are of buildings "God" tends to in the late eighteenth cen-Thomas's system Regency-Victorian transtheology is theocen Coard must be a mild God was for him is a record, not a proand source of mo rites, but even he "cannot joning the visual quality of theology suffers ments so far made".

weakness. Dr. Pe *Industrial Architecture* standpoint appear Studio Vista. £2 5s. theology"; he is ware of what might be illuminating *Functional Traditions: the Industrial Buildings* man's theological the help of Eric de Bultmann's demyth photographs that early mills does his final com dismissed as dark, if not that in Thomas's theo titanic, could be pleasant, is content, and eighteenth-century buildshow awareness of ings besides the Crystal theological hermen could be described as might have allowed traditional, in particular Thomas's theology Boat Shed. text. Nevertheless Winter's fascinating dent of St. Thomas 250 years of industrial from a careful son's book.

Books received

ETER. *Vanishing Bath.* ered pages. Bath: Kingss. 15s.

refuted by the careers of churchmen like Soderblom and Temple who, as Professor Pelikan finely says, "devoted equal energy and commitment to the three worlds of scholarship, dialogue and ecumenicity". Furthermore, it would be a misreading of the significant development in theology as such; for one of the most characteristic features of twentieth-century theology has been the cooperation between theologians of different ecclesiastical traditions. The selection in this volume illustrates this advance in three ways—the development of ecumenical historiography, the appreciation of church polity as an element in the unhappy divisions of the Christian church, and finally the liturgical renewal.

The historical research of twentieth-century theology has not only reflected the growing together of the churches, but it has itself made an important contribution. The divisions of the past have also been put into perspective. For instance, the beautifully concise and informative article on Luther by Fritz Blanke and the excellent article on Calvin by Peter Barth illustrate some of the revision which twentieth-century research has forced upon the confessional evaluation of them. Neither the Luther nor the Calvin described in these articles is the hero of "the four hundred glorious years of the true faith of Protestantism". The confessional traditions of which these had been the father-figures came to think differently of them, and also of each other. We have learnt to see both Calvin and Luther against the background of medieval thought, and a greater understanding of that background has in turn meant a greater appreciation of their indebtedness to medieval Catholicism.

Friedrich Heiler's article on Catholicism also shows the drastic effect of historical research on the old confessional prejudices. Thus the present-day theologian must approach the problem of historiography afresh. Here Ludwig Koehler's article on church history is most instructive, offering as it does a splendid analysis of the philosophical attitudes underlying the writing of church history at various periods.

Division in the church has not always been on matters of doctrine. The phenomenon of orthodox dissent demands that polity be understood as a source of schism. At a time when reunion schemes between various Christian churches have engaged the attention of many churchmen, it is salutary to look at the lengthy article on church polity. Several authors unravel for us the complex history of polity in the Christian church from the earliest period down to modern Catholicism and Orthodoxy. The variety of church polity must make one all the more sensitive to the problem of its valuation in the context of the contemporary ecumenical movement.

Finally, there is the liturgical movement, which is perhaps the most powerful force in the development of ecumenicity; for there are several ways in which the business of worship has led Christians out of the old ghettoes. The liturgical movement is a renewed awareness of the common traditions of Christendom; for, however sectarian its original inspiration, it cannot fail to end in the conviction that the Christian community is united with the whole church of Christ. Having read this article on the liturgical movement one lays down the book more than ever convinced that, so far from showing weakness, the realization that theology must be ecumenical is an encouraging display of good sense.

architecture carries the story on to the present day. "The first silk mill was built in 1718 at Derby by John Lombe, but builders of mills which housed the inventions of Arkwright, Kay, Hargreaves and Crompton often remain anonymous. Britain scored several firsts in industrial architecture: in the use of iron columns and beams, metal frames, rotary steam power, in fireproofing; there was shocking loss of life in these early fire traps on both sides of the Atlantic. The Acme Mill at Pendlebury was the first to be powered by electricity about 1905. The initiative in industrial design then passed to Germany and North America. In 1825 the German architect, Schinkel, came to Manchester and was impressed by its seven and eight-storey mills. Mr. Winter suggests these may have influenced his own buildings which in turn influenced Mies van der Rohe. Peter Behrens and Mies inspired many of today's "cool, cool boxes" which delight either in fully exposing or in concealing their machinery.

Art

LINDEMANN, GOTTFRIED. *Prints and Drawings.* A Pictorial History. Translated by Gerald Onn. 475pp. Pall Mall. £4 15s.

An impressive survey of an immense subject by a German art historian now teaching in Hamburg. The range is from the late medieval period in Europe to the avant-garde products of the present day. The choice of illustrations brings into view many splendid graphic works unstaled by frequent reproduction and the quality of reproduction is first-class. The text is necessarily compressed, the limitations of compression appearing for instance in the account of Turner, but the extensive view is intelligently surveyed.

Astronomy

BRINTON, HENRY. *Astronomy for Beginners.* 176pp. Pelham Books. 35s.

Henry Brinton is an experienced amateur astronomer and his new book provides a comprehensive account of modern astronomy in the simplest possible terms. A general survey of the solar system and of the physics of astronomy is given in the first half of the book, followed by a shorter section on the stars and galaxies. There follow four chapters on more practical matters—the telescope and its equipment, amateur astronomical photography and radio astronomy, all written in a very simple way and containing a good deal of sound advice. A chapter on the principles of navigation covers the fundamental facts and describes some of the modern methods. Finally a speculative chapter about the future of space travel is notable for its good reasoning and common-sense arguments. The illustrations are mainly of the usual professional type, but also include some amateur photographs. This is truly a book for beginners, with a complete absence of elaborate detail and a welcome emphasis on the practical aspects of the subject

Biography and Memoirs

HUNT, WILLIAM R. *Rogues' Who's Who.* 140pp. Peter Owen. £2.

This is one of those compilations whose usefulness seems questionable. It consists of seventy-five brief biographies of those who were notorious, or infamous, as successful practitioners in every kind of crime. The arrangement being alphabetical, Talleyrand is found alongside Dick Turpin, John Law the financier rubs shoulders with Simon Lord Lovat of the '45, Matthew Hopkins the witchfinder with Ireland the Shakespearian forger. The rather sketchy accounts, a page or so in length, add little to what could be gleaned from a good biographical dictionary. The number of picturesque rogues might well have been reduced by half to allow a more detailed treatment of the exploits of the rest. However, since many of them operated on the other side of the Atlantic, English readers may discover some plausible villains hitherto unknown to them.

IRELAND, INNES. *Marathon in the Dust.* 208pp. William Kimber. 36s.

A former sports editor of *Autocar* recounts the experiences he and his two companions had when they took part in the car race from London to Sydney organized by the *Daily Express* in 1968. The intrepid trio had their share of thrills and disappointments. Rally enthusiasts will lap up the technicalities of fuel pump and maximum grip. In this comprehensive saga, however, Mr. Ireland even remembers that the meal on the Channel ferry included what he calls a good bottle of red plonk.

LE COMTE, EDWARD. *The Notorious Lady Essex.* 224pp. Robert Hale. £2 5s.

The story of Frances Howard, of the Essex divorce and the murder of Sir Thomas Overbury, is probably the most sordid one in the reign of James I, that permissive age. Edward Le Comte, American author and professor of English, writing in another permissive age, can discuss frankly the evidence for the divorce and the Countess's infatuation with the royal favourite Robert Carr, about much of which earlier historians were reticent. Inquiring into her love-affairs and the Overbury murder trial, which so scandalized contemporaries, the author inclines to view his wayward heroine indulgently—"She was an exemplar here of modern freedom and, in the poisoning, of doing what Freud says we all want to do." Frances Howard, who has waited three and a half centuries for a biographer, has at length found one who is not unsympathetic.

WILLIAMS, CICELY. *Diary of a Decade.* 256pp. Allen and Unwin. £3.

Mrs. Williams shows an unjustified lack of faith when, referring to the many requests she has received for a sequel to her first book: *Bishop's Wife—but still myself*, she says she might try to produce one in retirement "assuming I still have the power to write and that there are still people who want to read what I write". In the foreseeable future there is no likelihood of a slump in the market for the kind of amiable, unexacting chronicle of which *Diary of a Decade* is the latest example. Neither need she be defensive about having written "a happy book". Positive testimonies are welcome today, if only for their scarcity value.

On the other hand, the author might profitably question some of her own attitudes. If, for instance, it is really true that, when she attends debates in the House of Lords, she finds that "many of the matters debated are far above my head", as a literate person it seems time she did something about it. If it is not true, to say so is tiresomely coy. Similarly of a reflection inspired by "a hairy type bearing a banner" who protested at a Lambeth conference: "One is only young once, and the adult world has learned to live with those outbursts of youthful exuberance; it will pass, I believe, as all epidemics pass." If Mrs. Williams honestly believes that, she has cause to worry about the state of her arteries, intellectually and emotionally speaking.

Source of sources

JOHN REUMANN:
Jesus in the Church's Gospels
Modern Scholarship and the Earliest Sources.
539pp. S.P.C.K. £3 15s.

Professor Reumann's conclusion in this study of Jesus as he can be seen in the Gospels is rather more "conservative" than has usually been found in similar books. "Thus it is possible to know some things about Jesus historically", is his conclusion, and, after quoting the cliché, "it is impossible to write a biography of Jesus", he prefaces his book by saying that he proposes to make an examination of modern scholarship to show just what that "historically" may mean.

Professor Reumann has seen that the historical Jesus must have been someone whose life and teaching could support the books and the theology; and he has seen also that in the church Jesus still commandingly confronts even the modern world. These two important ideas control his work. Behind the Gospels there is fact: they could not be the work of men constructing a myth. The point needs to be made that if we were to assume a mythological conspiracy we should have to explain how it could have succeeded (and with a success that changed the history of the western world) in the lifetime of countless people who had been alive when it all was claimed to have happened.

That fact is worth notice, for since there is no clear reference in the New Testament to the catastrophic destruction of Jerusalem, in A.D.70, it is difficult not to conclude that the whole collection of Gospels and Letters might be closer than we have sometimes supposed to the events on which they are based. It could be, in spite of the scholars puzzles, that in the New Testament we have material that could be so near to contemporary as not to matter.

The problem posed by the Gospels might come nearer to a solution if scholars could make up their minds about the origin and nature of the documents which are acknowledged to lie behind the Gospels. There must be some answer. It could be that Papias was right when he recorded that Mark had written a summary of what Peter had said about Jesus, and this might provide the clue to the whole puzzle. Some instruction about Jesus must have been given to the new gentile "teachers", and students' notebooks, varying as such things do, might be what Luke is talking about in his preface to his Gospel. The answer may be as simple as that.

The discussion has gone on now for a very long time. It was early in the nineteenth century that "sources" began to be identified, but, in spite of the "form critics", we are still much where we were, and after so many years a conclusion seems still a forlorn hope. The whole subject is admittedly very difficult, and Professor Reumann's book will provide the student—though not perhaps, as the blurb suggests, "the interested layman"—with a useful introduction to it.

Peter J. Jagger's *Christian Initiation 1552-1969* (323pp. S.P.C.K. £3 10s.) completes the comprehensive set of texts on the subject sponsored by the Alcuin Club. This volume includes thirty-seven Anglican and thirty-four non-Anglican rites of baptism, confirmation and other reception into church membership. The Anglican forms cover the entire Anglican communion, but the others are, with four exceptions, confined to churche active in Britain.

History

BEAVER, PATRICK. *The Crystal Palace.* 151pp. Hugh Evelyn. £3 15s.

One of the strangest of the strange things in the story of the Crystal Palace is that its epitaph was written just twenty-five days after it was opened. It is in Macaulay's diary for May 26, 1851: "Today the Exhibition opened at a shilling. It seems to be the fate of this extraordinary show to confound all predictions favourable and unfavourable. Fewer people went on the shilling day than on the five shilling day." Its history is full of such contradictions and worries, and it ended, as it had begun, on an ironic note. It was thought to be protected against fire by being built largely of iron and glass, and it perished by fire as if it had been made of paper.

In spite of—or because of—its contradictions, it was one of the great domestic events of the nineteenth century. Its story was well worth telling again, and it is well told here, with more than 200 illustrations by a writer whose childhood memories are largely of wandering in the

grounds of the re-erected palace at Sydenham. What is most impressive in the story is the immensity of the idea, as it must have seemed at the time, and the courage of the men who carried it out, completing the work in time, and making a profit (this profit was the foundation of the museums in South Kensington today). In both these things it was a model to the new industries which it was designed to help. What one would like to have is some account of the organization by which exhibits were received in Hyde Park, where the palace was being built, from all over the world; the space allotted to them; and the way in which they were stored and arranged.

DORST, PAUL. *Intended Treason.* 152pp. W. H. Allen. £3 10s.

His curiosity stirred by the English habit of playing with fireworks on a cold November evening, Mr. Dorst, an American, was enticed into a search for the truth behind the Gunpowder Plot. He fails, like earlier detectives, to dispel the fog of mystery, but his book has much to commend it. It is a skilfully written study of a perennially fascinating historical problem; the author brings an alert mind to his reading of the manuscript and printed sources, and comes up with some new theories. These often run counter to the theories propounded in Fr. Francis Edwards's recent book (*TLS*, November 6, 1969) but both see in Robert Cecil the master-mind behind the whole affair. Mr. Dorst makes much of the idea, for example, that the plotters could never have assembled so large a quantity of gunpowder (a government monopoly) without Cecil's connivance. The résumé of earlier events, unfortunately, betrays less thoroughness. It is quite untrue that Essex was kept prisoner for eighteen months after his rebellion, before execution. And while James of Scotland was no doubt compliant over his mother's beheading, it is surprising to read that he *congratulated* Elizabeth on that event

Law

PATEL, SATYAVRATA. *World Constitutional Law and Practice.* 495pp. Delhi: Vikas Publications. Rs. 37.50.

Professor Patel, of the Law Faculty of Baroda University, ranks among the leading Indian authorities on constitutional law. Few men are better qualified to write this kind of book, which is a comprehensive survey, almost in the grand tradition of Woodrow Wilson, of the constitutional law and practice of thirteen of the major countries of the world. Unlike Wilson, however, Professor Patel is concerned more with law than with politics; his standpoint has the advantage of facilitating a scholarly detachment. His concise accounts of the constitutions of the United Kingdom, the United States, the Soviet Union, Switzerland, India, Canada, Australia, the Irish Republic, South Africa, France, West Germany, Japan, and the People's Republic of China together form a very useful guide for the student of comparative institutions, as well as for the general reader.

Linguistics

ZANDVOORT, R. W. *Collected Papers II.* 187pp. Groningen: Wolters-Noordhoff. 29.50 fl.

The seventeen essays contained in this attractive volume were published over a period of fifteen years (1955-1970) and some of them are no longer readily available. They include erudite studies in Tudor literature and valuable observations on such linguistic themes as grammatical terminology, the English verb system, comparative sentence structure in living Germanic languages, the cleft infinitive, the split genitive, inadvertent flexional discord, and the infiltration of English into the other languages of Europe. With profound insight Professor Zandvoort compares the achievements of those three distinguished European Anglicists: Poutsma, Jespersen and Kruisinga.

Politics and World Affairs

RAJPUT, RAM. *The Himalaya Borderland.* 157pp. Delhi: Vikas Publications. Rs. 20.

The author, who heads the department of Central Asian Studies at the Indian School of International Studies in Delhi, has long striven for a more general recognition of the crucial importance to India of the territories which he surveys in this little book. "It is a pity", he writes, "that Nehru paid no heed to Curzon, whose frontiers in the Himalaya he inherited, and it is to this fact that we would attribute the fall of Tibet, our Himalayan citadel, in 1951, and the debacle in the Himalaya in 1962." He fears that even worse things may happen in Sino-Indian relations and he sees an unfavourable trend in Indo-Nepalese developments, in spite of community of interests. The best hope, he thinks, lies in the right kind of economic development in Bhutan, Sikkim and Nepal; this, in turn, is largely dependent upon their receipt of the right kind and only the right kind of help and encouragement from an economically and socially advanced India. This book is painstaking and factual, but not too easy to read. The entire absence of maps is almost unforgivable. Surely there was space for them, at least in the end-papers?

WHEELER, RICHARD S. *The Politics of Pakistan.* 346pp. Cornell University Press (I.B.E.C.I.) £5 5s.

Professor Wheeler has written a careful, laborious account of the problems which have faced the peoples of Pakistan in their quest for a constitution, and he brings out the curious paradox that the educated classes have displayed, and continue to display, a passionate attachment to the one form of government which they find the greatest difficulty in working, namely, parliamentary democracy on the Westminster pattern. How and why their successive attempts to apply this system to their own national requirements have so far failed is fully explained; and their insistence on trying again and again is among the reasons why the imposition of martial law has come to be regarded almost as an acceptable way of overcoming deadlocks so that a fresh start can be made.

Not all Pakistanis will agree with the author in his belief that Field Marshal Ayub Khan was on the right lines when he established his "Gaullist presidential system" as a means of gradually establishing the "firm set of shared values" in society which parliamentary government demands; but when present controversies have died down, Professor Wheeler's estimate of the great debt which Pakistan owes to Ayub seems likely to prevail. Had he not fallen ill and the author does not perhaps fully evaluate the enormous political effect of this and had he not permitted his contacts with ordinary people to suffer as a result he might well have remained in power long enough to rectify the complaints, and in particular the alienation of East Pakistan, which eventually led to the breakdown. Professor Wheeler's narrative extends only to 1969, so that the reversal of West Pakistan's unification, the establishment of President Yahya Khan's "legal framework", the abolition of the basic democracies, and the decentralization of the administrative structure are not covered. But this is a useful, workmanlike book, which will help its readers to understand the principles on which Pakistan operates and the position occupied by the country is justly emphasized.

Social Studies

CAPLAN, GERALD. *Principles of Preventive Psychiatry.* 397pp. Tavistock Publications. 50s.

The United States has had an extensive programme for the prevention of mental illness. Professor Caplan describes in this book how mental health workers have been developing new techniques and approaches in this work and how they can produce a detailed plan for consultations which they can carry out with other professional workers and people to advise them. The result is a highly practical book which should be of great interest to all those concerned with mental health in its social aspects.

RATCLIFFE, T. A. *Psychiatry: Myth and Reality.* 141pp. Tavistock Publications. £2.

Dr. Ratcliffe starts from the premise that when he says, in the introduction to this collection of essays written over the past few years, that psychiatry inevitably reflects the attitudes of the time it is difficult to see what future there can be for psychiatry if it begins to believe what it says. Dr. Ratcliffe's position is up and heavily defended, but he does have no opportunity, in the space available to him, further, which is unfortunate, to develop certain topics like personality disorder in relation to the problem of drug addiction, which are on the verge of being extremely interesting and fascinating.

Gregory Martin's *Celtic Christianity*, which we reviewed December 4, is now distributed by Pan Books at £1.

VACANT APPOINTMENTS AND PUBLIC NOTICES &c

Librarians

LONDON BOROUGH OF BARNET

HENDON COLLEGE OF TECHNOLOGY
Dean of Business and Technical Studies
ASSISTANT LIBRARIAN, suitably qualified, required to supply expanding college library with emphasis on Higher National Diploma courses in Electrical and Mechanical Engineering, Science, Business studies, Engineering Technology and Catering.
Salary within Librarian scale £1,128 to £1,605 (including London Weighting Allowance) commencing point for Chartered Librarians £1,605 (Ref. 34).
LIBRARY ASSISTANT (Ref. 35) required for wide range of general duties. Library experience and ability to type desirable. Salary within scale £1,041 to £1,281 per annum with possible progression to £1,419 under review.
Application forms, returnable as soon as possible from the Registrar, London Borough of Richmond upon Thames, Regal House, Twickenham, Middx. TW1 3QB.
G. H. Wilson, Town Clerk.

THE UNIVERSITY OF ASTON IN BIRMINGHAM

LIBRARY
APPLICATIONS are invited from Chartered Librarians, preferably with several years' experience in public or academic libraries, for the post of ASSISTANT LIBRARIAN (AUDIO-VISUAL). Graduates and graduates of a degree standard or of keen interest in mechanised processes will be welcomed.
Salary within the scale £1,401 to £2,040 per annum, with prospects of promotion to the scale £1,770 to £2,747 per annum.
Application forms and further particulars from the Librarian, Aston University, Gosta Green, Birmingham 4 (quoting reference 31/1371).

COLCHESTER

SENIOR ASSISTANT in the Reading Library and REFERENCE LIBRARIAN required by Colchester Borough Council. Grade A.P.3, £1,515-£1,770 plus London Weighting. The Reference Library is under review. Assistance will be given with training and removal expenses.
Application forms from: The Management Services Officer, Town Hall, Colchester, Essex. Closing date 15th January, 1971.

CHELSEA COLLEGE OF SCIENCE AND TECHNOLOGY
(University of London)
APPLICATIONS are invited from GRADUATE CHARTERED LIBRARIANS for the appointment of ASSISTANT LIBRARIAN. Salary according to experience on scale £1,515 to £1,926 (Man) to £2,040 plus £160 London Allowance. Superannuation. Further details on request.
Application with names of two referees to the Librarian, Chelsea College of Science and Technology, Manresa Road, London, S.W.3, by 22nd January, 1971.

LIBRARY ASSISTANT required for general duties in science College at Education) in an attractive suburb of Liverpool. Some experience and/or qualifications desirable. Some evening work (or term time) may be required. Salary £910 rising to £1,281 p.a. (open to Trained Librarian). Three weeks holiday. Applications to Librarian, Childwall Abbey Road, Liverpool, L27 8QA.

CONFEDERATION OF BRITISH INDUSTRY

ASSISTANT LIBRARIAN

Applications are invited, preferably from Chartered Librarians, for the above post at the London H.Q. The person appointed will help to provide information on a range of subjects including industrial and economic matters, law, education and foreign affairs. Experience of H.M.S.O. publications is desirable. age 22 or over—salary negotiable.
Applications, with details of experience should be sent to the Personnel Officer, Confederation of British Industry, 21 Tothill Street, London, S.W.1.

COUNTY COUNCIL OF ESSEX

HARLOW TECHNICAL COLLEGE
College Gate, The High, Harlow, Essex
ASSISTANT LIBRARIAN
Applicants must have at least Part 2 of the Library Association examinations. This post offers valuable experience and opportunity for initiative. Salary to be determined on age, qualifications and experience within the scale of £1,019 to £1,515 per annum. Five-day week—no Saturdays.
Forms of application obtainable from the College Administrative Officer, to whom they should be returned within seven days of the publication of this advertisement.

FROEBEL INSTITUTE COLLEGE OF EDUCATION
Grove House, Roehampton Lane, London, S.W.15
APPLICATIONS are invited from part time women for appointment from May, 1971, as LIBRARY ASSISTANT (GRADE III). Applicants should be graduates with good general education and previous relevant experience. Interest in children's literature, by extension, would be appreciated. The successful applicant will take charge of the library and will be responsible for future growth and development.
Salary £1,041-£2,416.
Further particulars obtainable from the principal to whom applications in writing, giving full details, together with the names and addresses of two referees, to be sent by the 27th January, 1971.

THE UNIVERSITY OF HULL

SENIOR LIBRARY ASSISTANT
APPLICATIONS are invited for the above post in the LAW LIBRARY. Applicants should preferably be graduates with some experience of law libraries.
Further particulars should be obtained from the Registrar to whom applications (two copies) should be made by 31st January.

CITY OF LONDON LIBRARIES

DEPUTY BRANCH LIBRARIAN
DEPUTY BRANCH LIBRARIAN required for Guildhall Library. Applicants should be Chartered Librarians with good general education and experience in commercial and business libraries. According to experience and qualifications, salary will be within the scale £1,401 to £2,040 per annum.
Further details and application form from Borough Librarian, Guildhall Library, London, E.C.2. Closing date 29th January, 1971.

ISLINGTON LIBRARIES

DEPUTY BRANCH LIBRARIAN

AP.IV £1776–£2025 plus L.W.

Applications are invited from suitably qualified librarians with public library experience for the above position.
Application forms and further details are available from the Chief Librarian, 68 Holloway Road, N7 8JN to whom they must be returned by 15th January, 1971.

THE UNIVERSITY OF LANCASTER

The Library has a vacancy for an ASSISTANT LIBRARIAN to assume responsibility for service to the Department of Russian and the post of Secretary to the Lancaster Centre for Central and Eastern European Studies. The person appointed must have a good honours degree and an appropriate library and knowledge of the languages involved; professional qualifications and experience in an academic library are desirable. Salary will be assessed within the range £1,401 to £2,417.
Further details may be obtained (quoting ref. L.S.C.1/2) from the Librarian, University Library, University House, Bailrigg, Lancaster, to whom applications should be sent, including three referees, by not later than 1st February, 1971.

LANCASHIRE COUNTY COUNCIL

DIVISIONAL CHILDREN'S LIBRARIAN
KIRKBY DIVISION
Salary A.P.4, £1,776 to £2,025. Qualifications: Chartered Librarian. The post carries a car allowance.
Starting salary commensurate with qualifications and experience.
Appointment superannuable and subject to certificate of fitness.
Application (quoting ref. referred to) Deputy Librarian, 143 Corporation Street, Preston, PR1 8RH, by 22nd January.

ROYAL INSTITUTE OF INTERNATIONAL AFFAIRS

Chatham ASSISTANT LIBRARIAN with responsibility for periodicals and press cuttings. A reading knowledge of three principal European languages is essential. Salary scale £1,401 to £1,515 with annual increments of £126 and starting salary according to qualifications and experience. Five weeks' holiday per year. Non-contributory pension scheme.
Applications in writing giving full details of education, qualifications and experience to the Librarian, Royal Institute of International Affairs, Chatham House, 10 St. James's Square, London, S.W.1. Closing date 15th January.

UNIVERSITY OF DUBLIN Trinity College

MUSIC LIBRARIAN

Applications are invited from graduates or holders of recognised professional qualifications for the post of Music Librarian in the Library of Trinity College, Dublin.
Preference will be given to those with a university degree in music.
Salary scale: £1,065 x 70—1,485 B.of/ 1,590 x 95 x 1,990 x 110—2,420 p.a. under review.
Further particulars from:
The Assistant Secretary (Staff), Trinity College, Dublin, 2,
who will receive completed applications up to 19th January, 1971.

THE UNIVERSITY OF LANCASTER

The Library has an immediate vacancy for a RESEARCH ASSOCIATE to join a team studying the use of simulation in the planning of library and information services. The appointment will be for two years in the first instance. Initial salary will be assessed within the range £1,401 to £1,605.
Further details may be obtained (quoting reference L.S.C.1/2) from the Librarian, University Library, University House, Bailrigg, Lancaster, to whom applications should be sent, including three referees, by not later than 1st February, 1971.

LONDON AND SOUTH EASTERN LIBRARY REGION

JUNIOR ASSISTANT in Cataloguing Unit (Lead Grade 1/2 rising to A.P.2, plus up to £60 London Weighting) required for London and South Eastern Library Region. 5-day week and generous conditions. Local Government superannuation Scheme.
Further details and applications to: The Executive Officer, LASER, National Central Library, Store Street, W.C.1 (Tel. 01-636 1544).

LIBRARIAN

DEPARTMENT OF CHEMICAL ENGINEERING AND CHEMICAL TECHNOLOGY
DEPARTMENTAL LIBRARIAN
Duties in library and related services for undergraduates, postgraduates and academic staff. Applicants should be graduates with some experience of a specialist library. Qualifications in librarianship desirable. Salary according to qualifications and experience within the scale £1,401 to £2,040 per annum. Superannuation scheme. Assistance with removal expenses.
Applications in writing giving full details of education, qualifications and experience to the Librarian, Imperial College, London, S.W.7.

Education Committee of the County of Stirling
BOARD OF MANAGEMENT OF FALKIRK TECHNICAL COLLEGE

TUTOR LIBRARIAN

Applications are invited for the above post from Graduates holding appropriate University Degree, or equivalent qualifications, and a Chartered Librarian's qualification. Salary will be on a scale equivalent to Scale 6 of the Scottish Teachers' Salaries Memorandum 1970, namely £1,180 to £2,170 per annum, with placing for appropriate experience.
The post offers opportunity and challenge!
The Technical College is a major College in modern buildings with departments of :—Building Trades, Chemistry, Commerce and Business Studies, Electrical Engineering, Foundry Trades, General Studies, Mathematics, Mechanical and Production Engineering, and Mining. There are currently over 5,000 students. An extensive building programme will start in the spring of 1971, on completion of which the College Library will move to a new part of the College. A well-equipped Library will move to a new part of the College. The successful Librarian appointed will have the opportunity of participating in the detailed planning and commissioning of the new Library.
The Librarian is directly responsible to the Principal for the development organization of the College Library Service and for implementing the policy of providing Library Tutorials for students in a wide variety of courses.
Application forms may be obtained from Dr. W. W. Easton, Principal, Falkirk Technical College, Grangemouth Road, Falkirk. Completed forms are to be returned to the Principal at the above address not later than Monday, 25th January, 1971.
Education Offices, JAMES S. MELDRUM,
Dundas Street, Stirling. Director of Education.

Foreign & Commonwealth Office

INDIA OFFICE LIBRARY

Assistant Keeper

required in London, S.E.1, for man or woman aged at least 20. Appointment will be to First or Second Class according to age, qualifications, and experience.
The successful candidate will be responsible for the Oriental Section's printed books and manuscripts in the modern languages of India and Pakistan and for books in Dravidian languages. His duties will include acquisition of books and manuscripts, preparation of catalogues, and answering enquiries about the literature and bibliography of the modern languages of the sub-continent.
QUALIFICATIONS: Degree, with 1st or 2nd class honours, which includes one or more modern languages of India or Pakistan. Library qualifications or experience an advantage.
SALARY: Assistant Keeper, 1st Class, £2,318-£2,776. Assistant Keeper, 2nd Class, £1,287-£2,107. Starting salary may be above the minimum of either scale. Non-contributory pension.
Write to Civil Service Commission, Alencon Link, Basingstoke, Hants., or telephone BASINGSTOKE (0256) 9222 ext. 500 or LONDON 01-734 6464 (24-hour Answafone" service), for application form, quoting reference G/7647/71. Closing date 1 February, 1971.

DUDLEY PUBLIC LIBRARIES

BRANCH LIBRARIAN

AP 3/4 (£1,515—£2,025)

Required by the Libraries, Museums and Art Department, Dudley (population 180,000) which has a developed library service as part of the Community Programme of encouraging literature and the arts and providing a service to education and industry through the media of libraries and museums.
N.J.C. conditions of service. The commencing salary will be determined according to qualifications and experience.
Application form and further details from the Central Library, St. James's Road, Dudley.

The Polytechnic of the South Bank

CHIEF LIBRARIAN

(NEW POST) £3,681–£3,951

To take charge of and develop all the libraries of the Polytechnic.
Appropriate professional qualifications and experience are required.
Further particulars from The Secretary (Room 102), The Polytechnic of the South Bank, Borough Road, London, S.E.1. Closing date for applications, 28th January, 1971.

COUNTY COUNCIL OF THE COUNTY OF EAST LOTHIAN EDUCATION COMMITTEE

LIBRARIAN

APPLICATIONS are invited for the POST of SENIOR ASSISTANT LIBRARIAN at Bathgate Branch Library. Salary—Chartered Librarian £1,401-£1,776 per annum. Part 1 Registration Examination or 3 Groups of Registration or equivalent—£1,089-£1,272. A suitability element of £100 per annum is payable.
Application forms and further particulars obtainable from the Director of Education, County Buildings, Linlithgow, to whom applications should be returned as soon as possible.
JOHN CALDER,
County Clerk.
County Buildings,
HADDINGTON.

LIVERPOOL CITY LIBRARIES

ASSISTANT LIBRARIANS (£1,272-£1,515)

Applications are invited from suitably qualified persons for the above posts.
Commencing salary according to qualifications and experience.
General local government conditions apply, including the payment of removal, etc., expenses in suitable cases.
Applications forms, returnable by 29th January, 1971, obtainable from the City Librarian, Central Library, William Brown Street, Liverpool, L3 8EW.
STANLEY HOLMES,
Chief Executive and Town Clerk.

The Times Literary Supplement

Requires an

ADVERTISEMENT SALES REPRESENTATIVE

to assist the Advertisement Manager. A love of books and publishing would be an advantage, but personality essential. This situation would suit a graduate with one or more foreign languages and/or a good salary and some European Travel. Full age, qualifications and present salary, to: Personnel Manager, Times Newspapers Limited, Printing House Square, E.C.4.

LIVERPOOL CITY LIBRARIES

SENIOR ASSISTANT

£1,515-£2,268)

must be Graduates Chartered Librarians with ce in Local History and/ ives Departments.
ding salary according to ications and experience.
Local Government conditions, together with the payment of removal, etc., expenses in suitable cases.
Application forms, returnable by 29th January, 1971, are obtainable from City Librarian, Central Library, William Brown Street, Liverpool, L3 8EW.
STANLEY HOLMES,
Executive and Town Clerk.

DORSET COUNTY COUNCIL
COUNTY LIBRARY
Central and Dorchester Library
Dorchester

SENIOR ASSISTANT

Librarians Scale £1,515-£1,776 per annum

Applicants must be Chartered Librarians with public library experience, preferably in County Libraries.
Applications from the Clerk of the County Council, County Hall, Dorchester, to be returned by 22nd January.

TYRONE COUNTY LIBRARY COMMITTEE

Applications are invited from suitably qualified Librarians for the following posts:
(1) **Senior Assistant** (Dungannon Library Service) Librarian's Scale £1,038-£1,776
Minimum Qualifications Required
Post 1. Chartered Librarian with good experience in County Library position.
Post 2. Part II of L.A. Final Examination.
Post 3. Part II of L.A. Final Examination.
Starting salary for all posts dependent on qualifications and experience.
Application forms and further details from the County Librarian, County Library, Dublin Road, Omagh, Co. Tyrone, to whom completed forms should be returned by Monday, 25th January, 1971.
R. T. A. FARROW, County Librarian.

(2) **Stock Editor** Librarian's Scale £1,038-£1,776
(3) **Senior Assistant** (Schools Library Service) Librarian's Scale £1,038-£1,776

THE BRITISH COUNCIL

LIBRARIAN, GERMANY

Applications are invited for the above post from British graduates (men or women). The post is based in Cologne and appointment will be on contract terms but could lead to establishment. Duties include supervision of the Council's libraries; the expansion and development of book services; the promotion of British publications and the creation of bilateral links, especially with university libraries. Candidates should be university graduates, hold a professional library qualification, and have a minimum of ten years post-graduate experience including some academic librarianship. Salary will be on the scale £3,383-£3,998 plus free furnished accommodation and paid passage. Overseas allowances: £2,145 (married accompanied-£1,400 (single). Selection by London interview and board. Closing date 1st February.
Write for further particulars and application form quoting title of post and D1/C8 to : Staff Recruitment Department, The British Council, 65 Davies Street, London W1Y 2AA.

JERSEY– CHANNEL ISLANDS

A vacancy exists for a

SENIOR ASSISTANT LENDING SERVICES

in the Public Libraries.
This is a comparatively new post and the duties are mainly concerned with maintaining the readers' advisory work desk in the Central Lending Library together with support work on stock editing. Periods of time will be spent on bibliographical work, and some senior relief work will be required in other sections from time to time.
Applicants must be qualified Librarians with suitable experience.
Salary on scale £1,230 to £1,470 (at present under review), starting point according to qualifications and experience. Reciprocal pension agreements exist with Local Government, etc. Low income tax and no purchase tax, but housing accommodation is difficult. It may, however, be possible to offer some assistance in the case of a married man.
Application forms and other details can be obtained from the Establishment Officer, 11 Royal Square, St. Helier, Jersey, Channel Islands and completed forms must be returned not later than January 23rd.

Glamorgan County Council
EDUCATION SERVICE
County Library Service

TRAINEE LIBRARIAN

(2 Posts)

Applications are invited for the post of TRAINEE LIBRARIAN at the LIBRARY HEADQUARTERS, COED PARC, BRIDGEND.
Minimum qualifications required are G.C.E. in 5 subjects, of which one must be in English Language and two must be at Advanced Level.
Salary payable during training will be in the scale £429 to £1,131 p.a. according to age and qualification. Upon satisfactory completion of a course of study the successful applicant will be able to proceed to a salary of £1,776 p.a. with opportunities for further progress on promotion.
The successful applicant will receive a period of training of approximately one year prior to proceeding on a course of study at a School or College of Librarianship.
Application forms, to be returned by 22 January, and further details obtainable from the Director of Education, County Hall, Cardiff, CF1 3NF.

ARMAGH COUNTY COUNCIL

SCHOOLS LIBRARY ORGANISER

Applications are invited from Chartered Librarians for the above post in the County Library Service.
Salary scale will be A.P. IV (£1,776-£2,025) and point of entry will be determined by reference to experience.
Further particulars and application forms may be obtained from the County Librarian, County Library Headquarters, The Mall, Armagh, to whom completed application forms should be returned before 28th January, 1971.

assistant librarian

There is a vacancy for an Assistant Librarian at Jealott's Hill Research Station, Bracknell, Berks. This is the centre of I.C.I.'s Agricultural Research, and is concerned mainly with chemical and biological aspects of crop protection, crop production and animal nutrition. There is a staff of over 500, about a third of whom are graduates.
Applicants, who should be under 30, must have previous library experience and ability to deal with enquirers. Qualifications in Librarianship and/or Science subjects are desirable. The Library's use of the U.D.C. is now being supplemented by keyword indexing linked to a computerised information system, and other developments are being planned.
Jealott's Hill Research Station is situated on a farm estate in open country just off the Bracknell and Maidenhead road, 7 miles from Maidenhead and 3 miles from Bracknell. Good self-service restaurant, profit-sharing scheme and Company pension fund (optional to married women). Subsidised coaches run daily to and from Maidenhead and Bracknell. Hours 8.45 to 5.00.
Please apply to Mr. J. L. Charlton, Personnel Officer, Plant Protection Limited, Jealott's Hill Research Station, Bracknell, Berkshire. Telephone: Bracknell 24701 Ext. 395.

ICI **PLANT PROTECTION LIMITED**

LONDON BOROUGH OF SOUTHWARK LIBRARIES DEPARTMENT

Applications are invited from Chartered Librarians with wide experience of children's library work for the position of

YOUTH LIBRARIAN

At present the salary is on the Senior Officer's Grade with Responsibility Bar applied (£2,106-£2,556 p.a. plus London Weighting) but the post is subject to job evaluation within the next eight months.
Southwark has a child population of 42,000 (ages 5 to 14) and the membership of the children's libraries is 28,000. There is ample scope for a person of vision and initiative. There are 17 children's libraries or departments staffed by 17 qualified librarians or trained assistants and the Youth Librarian is responsible for their professional administration. There is a varied programme of extension work including an annual Junior Arts Festival, film shows, Arts and Crafts and Essay competitions. An ability to maintain and extend cooperation with local schools and other organizations involved in work with children in the Borough is essential and experience in public speaking is highly desirable.
Application form for Establishment Division, 27 Peckham Road, S.E.5. Tel. No. 703 6311, Ext. 239. Closing date 21st January, 1971. Ref. (TLS/7/2288)

BOROUGH OF DARWEN
Deputy Librarian

Applications for the above post in the Public Library Department are invited from Chartered Librarians with a proved record of responsibility and appropriate experience. Salary within AP Grades 3/4 (£1,515-£2,025 p.a.). Five-day week with alternate Saturdays.
Job Specification and application forms are obtainable from the Borough Librarian, Knott Street, Darwen, and applications should be returned to me at the Municipal Buildings, Darwen, by the 22nd January, 1971.
JOHN C. FIELDING,
Chief Executive and Town Clerk.